Baptist Leader

JUNE

SOMBER SHADOWS
Sequel to "Burning Facts"

•

A BAPTIST CAMP
FOR YOUNG ADULTS

•

THE CHRISTIAN EDUCATIO
OF OLDER ADULTS

•

A DISTINCTIVELY RURA
VACATION SCHOOL

1940

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 2, No. 3 Published Monthly by The American Baptist Publication Society June, 1940

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This Month

■ No young person can understand and appreciate his country without knowing the important facts about its past, the principles upon which it was established and the ideals that its leaders have upheld. In answer to the question, "Shall We Study Church History?" the reader will find on page 34 six statements that should be considered by every leader and all young Christians.

■ If you have not yet worked out a satisfactory system for classifying and filing the materials that you might be using in your church work, read the article on page 35, "Organized Information at Your Finger Tips."

■ The photographs on page 20 offer excellent suggestions for dramatizing a Bible story, a good activity for a vacation church school or a Children's Day service. If you live so far out in the country that you have felt a vacation school is impossible you will receive real inspiration from Miss van Gilder's description of a rural school (page 18).

"What type of handwork shall we use?" If this familiar question is yours, be sure to give careful study to the articles entitled "Creative Activities" appearing in this and other issues of BAPTIST LEADER (page 21).

Next Month

■ The first news of the BAPTIST CHURCH SCHOOL ADVANCE has awakened a cordial response. Our field forces everywhere are enthusiastic. Already strong letters of endorsement have come in. These give assurance of wholehearted support of the entire ADVANCE. Both the July and August issues of BAPTIST LEADER will give space to many of these splendid letters.

■ With the July issue BAPTIST LEADER becomes the official voice of the BAPTIST CHURCH SCHOOL ADVANCE. There will be a special department reporting developments in the coming crusade. This will be called "Advance News." It will contain vital, stirring information of interest to all readers. It is planned to continue this feature during the two years of the ADVANCE.

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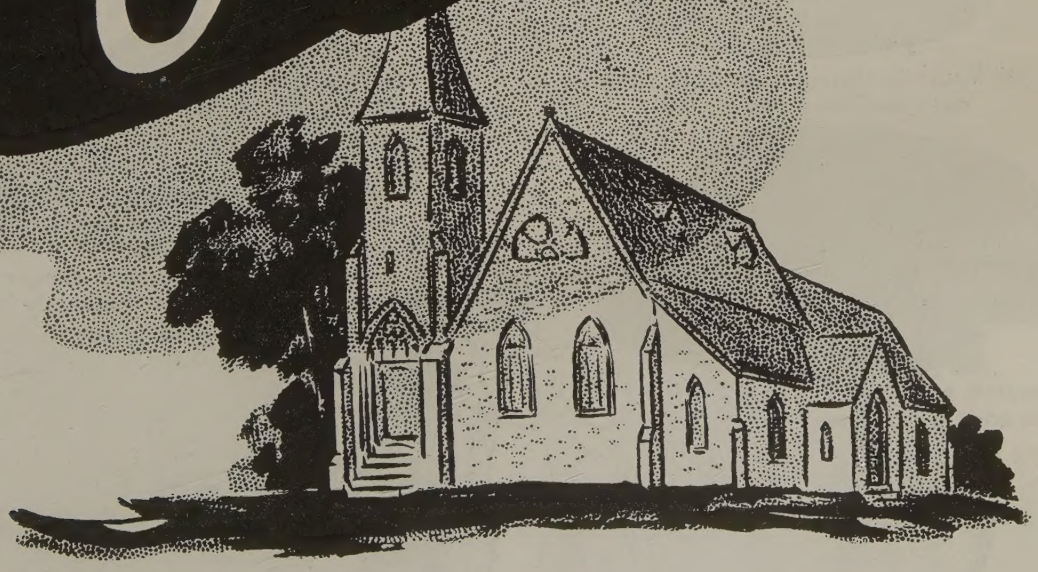
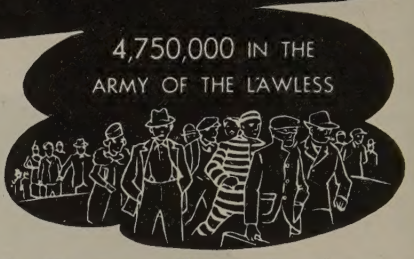
A SEQUEL TO **"BURNING FACTS"**

Somber Shadows



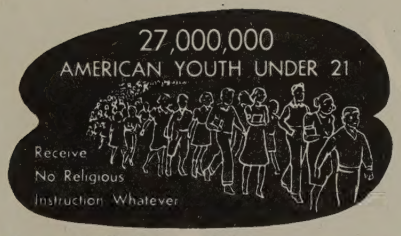
—and how to dispel them...

Shadows over America

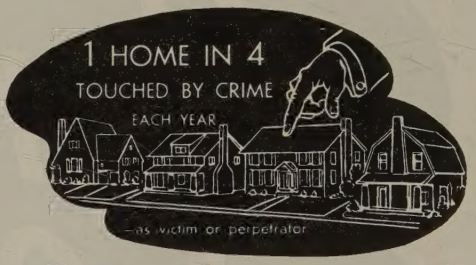


A deadly menace threatening the peace and security of the nation.

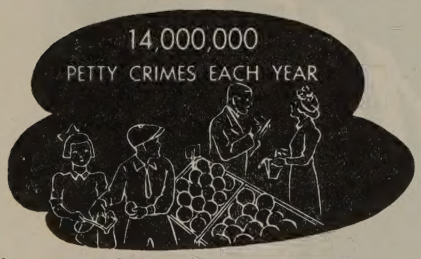
RELIGION seems to be waning, dishonesty increasing. Thoughtful men and women face the future with misgivings and fears for what it may hold for them and their children.



Where shall these children, pagan-reared, get their ideals of living?

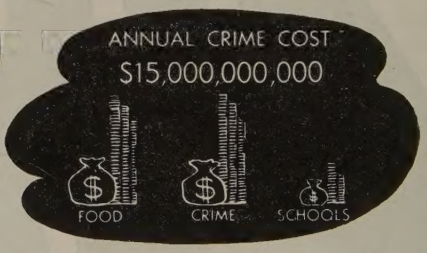


The finger points in every community. Whose home will be next?



Police officials say many petty offenders later become major criminals.

Shall war envelop America again? It's ominous shadow is over us.

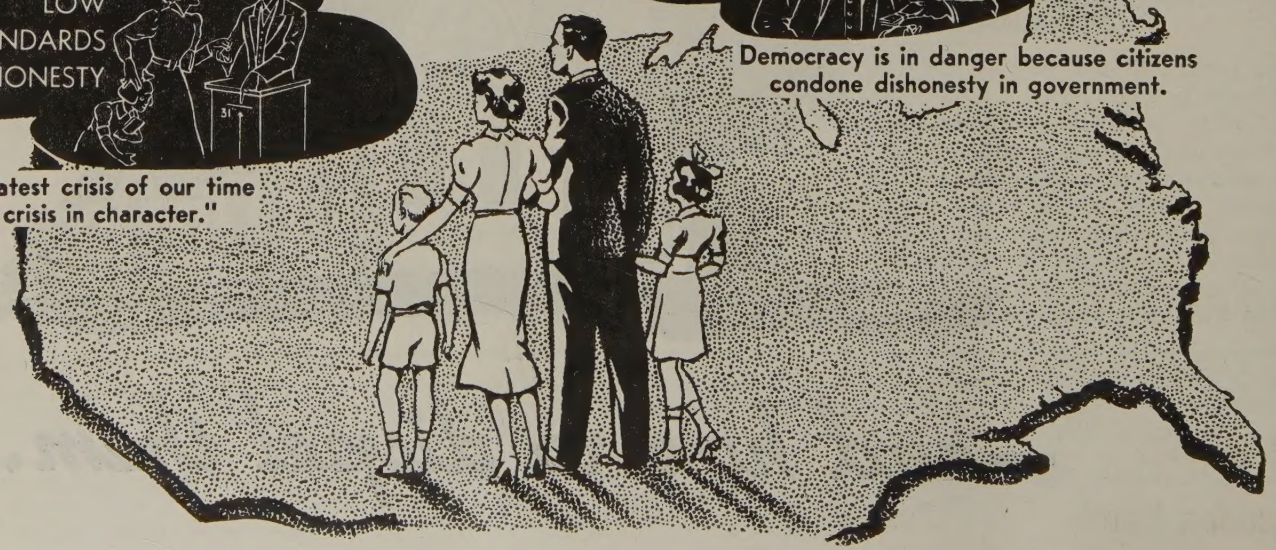


Over $100 a year for each citizen. As much as we spend for food yearly.

With such increasing lawlessness, what does the future hold for us?

Democracy is in danger because citizens condone dishonesty in government.

"The greatest crisis of our time is the crisis in character."



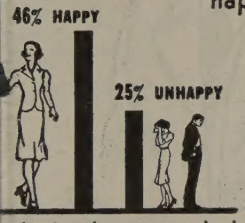
Shadows over the Home

VORCE FOR EVERY 6 MARRIAGES IN AMERICA

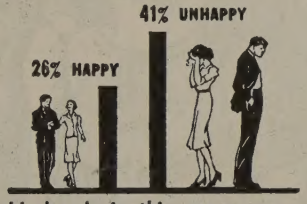
grave condition challenges Christianity in our land

INFLUENCE OF RELIGIOUS TRAINING ON MARITAL HAPPINESS

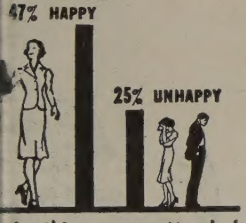
study of 526 typical American married couples it found that religious background greatly affected happiness.*



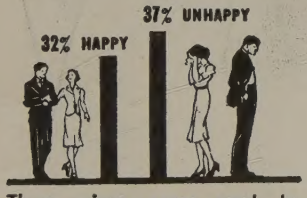
nds in this group had ed church school into manhood.



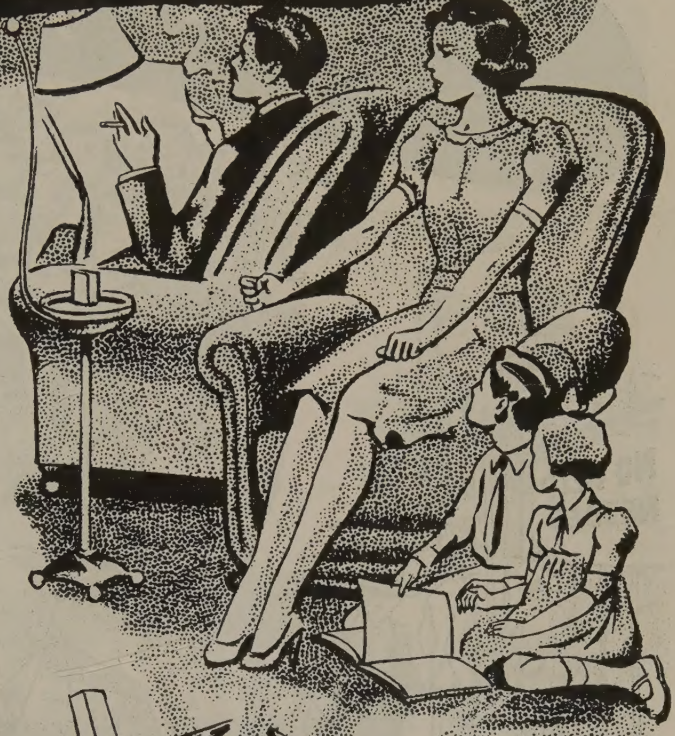
Husbands in this group never attended church school or quit in childhood.

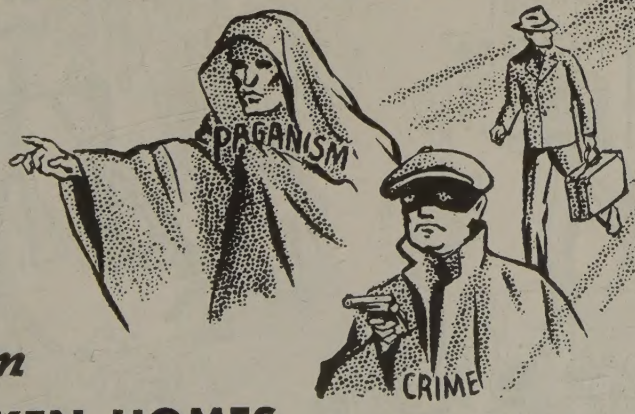


in this group attended school from childhood to womanhood.

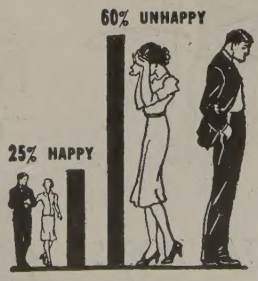


These wives never went to church school or stopped very early in life.

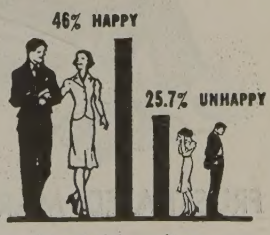




COMPARISION OF MARITAL ADJUSTMENTS BASED ON TYPES OF CEREMONY



Married by civil ceremony.



Married by religious ceremony.

* In these comparisons there were couples between the two extremes who had fair adjustments, thus making up the 100% of 526 couples.—From "Predicting Success or Failure in Marriage," by Ernest W. Burgess and Leonard S. Cottrell, Jr.

com

OKEN HOMES

OFTEN ISSUE

appiness **Loneliness** **Disgrace**

uided Youth **Paganism** **Crime**

Has the CHURCH *failed* in its mission?

THE CHURCH of the first and second centuries grew because the followers of the Way "outthought, outlived and outdied" their pagan contemporaries. "The Lord added to the church daily such as should be saved." Men said, "Behold how these Christians love one another!" In their ministry of righteousness Christians "turned the world upside down."

The church of today, it is charged, has lost its spiritual power. Having passed on its ideals to other agencies, the church, some say, is now concerned simply in maintaining itself. They say the church has become merely a propertied institution that tempers its convictions to suit its supporters.

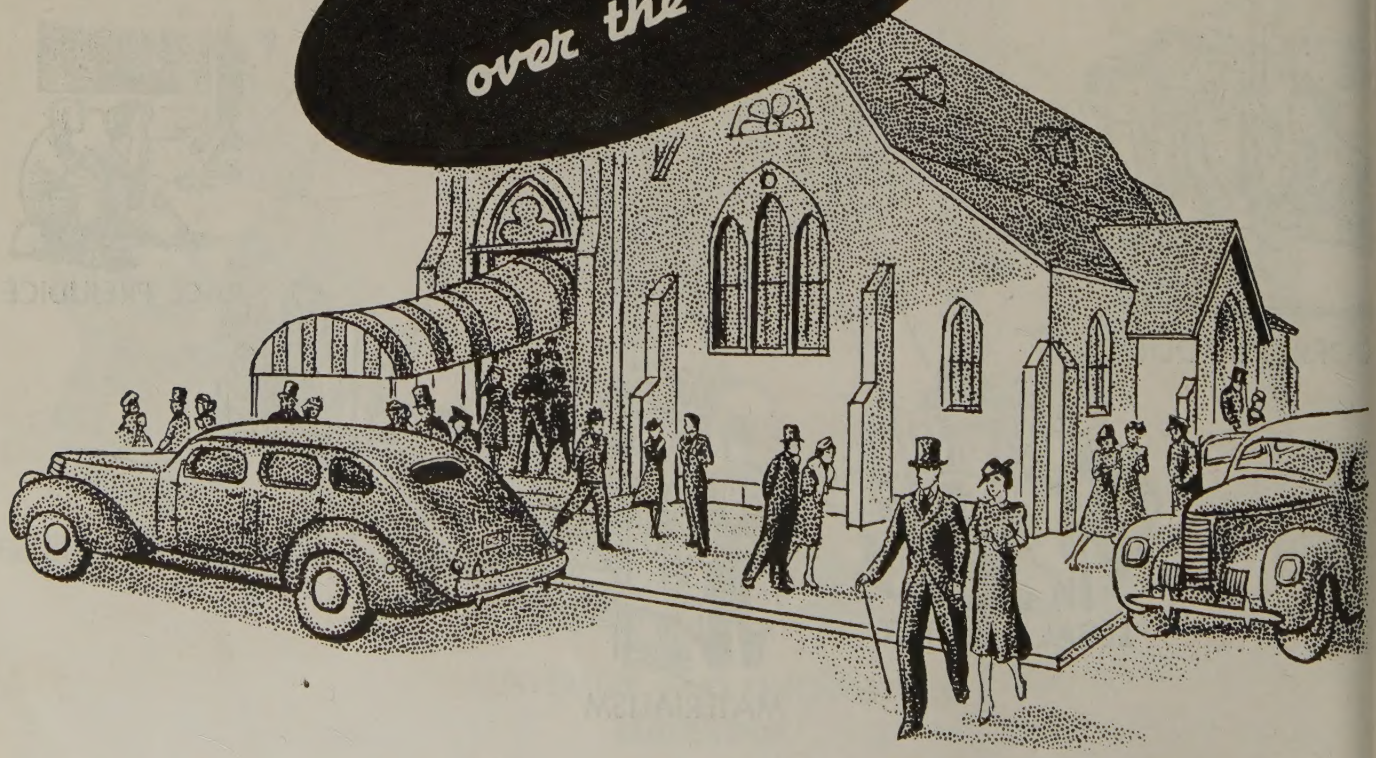
Certainly the church of today is not reaching millions of persons in America. Says the "Watchman-Examiner" (March 28, 1940): "In Pittsburgh there are 242,631 unchurched; in Cleveland, 378,013; in St. Louis, 287,228; in New York, 4,119,494; Seattle, 261,308; in San Francisco, 419,249; in Minneapolis, 283,753; in Los Angeles, 997,203. The unchurched population of Chicago exceeds the total population of Idaho, Wyoming, Colorado, Arizona, New Mexico and Nevada."

Has the church failed in its mission?

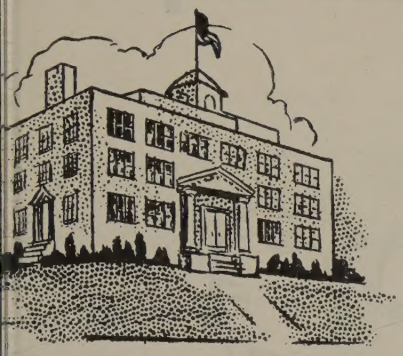
A leading national magazine recently said of the church:

". . . its voice is not inspired; merely says what men want to hear . . . the echo of our own voices."

Is there a Shadow over the Church?



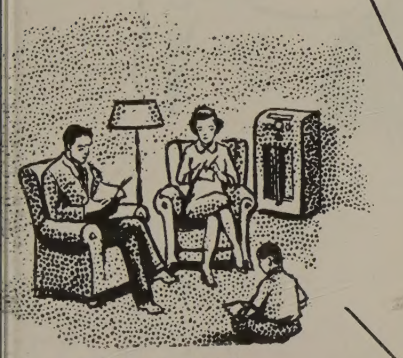
Can Social Institutions take the place of *the Church*?



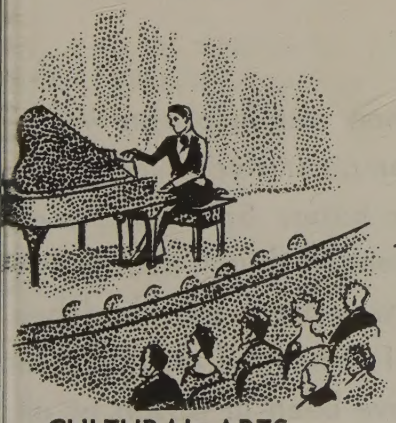
PUBLIC SCHOOLS

HOSPITALS

MANY FORGET that the Christian church through Christ is the mother of most of the institutions and movements that aim to elevate mankind. These humanitarian agencies, having taken over Christian ideals, are carrying on. Christ, as the source, is often forgotten. When spiritual ideals become too far removed from their source they lose their power. Some men say, "The church has failed." Is it not time for the church to come out of the background and assume leadership in world righteousness?

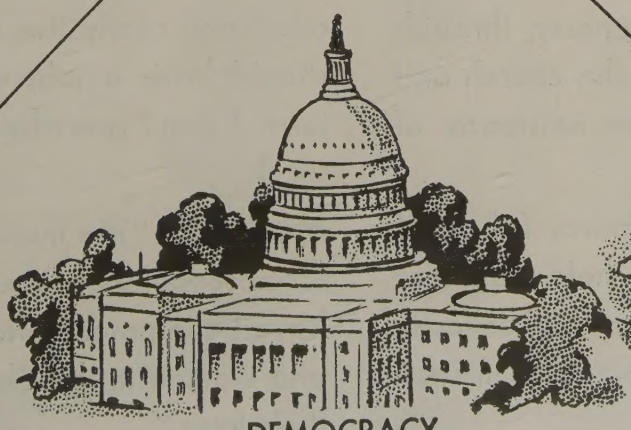


THE HOME

WELFARE AGENCIES

CULTURAL ARTS

YOUTH ORGANIZATIONS

FRATERNAL ORDERS



DEMOCRACY

TEMPERANCE SOCIETIES

Only Christ the True Light can dispel the

Men say:

JUDGE: "During 18 years I had 4,000 cases of youths under 21 charged with crime. Only 13 of these were members of a Sunday School."

"Destiny is determined by character . . . character must come from some instrumentality of God . . . Sunday School is such an institution."

BUSINESS LEADER: "Dishonesty, through lack of Christian training in the church and in the home, threatens the existence of business."

POLICE OFFICIAL: "The moral fabric of our civilization has been held together mainly by religion ... our threatened collapse is due to our loss of respect for Christian ideals."

CRIMINAL: A man was in prison waiting for execution when a minister called on him. The prisoner was bitter. Said he: "If one percent of the attention church people have given me since I was put in here had been given me before I committed my first crime, I should never have been in prison at all."

BOY: "If people would quit hating each other and really live by the Golden Rule, I should have a job; everyone would have jobs. I don't see why people are afraid to try it."

MOTHER: "The memories of home prayer for absent ones, of the family pew at church, have been potent influences in keeping men and women in the Christian way the rest of their lives."

f the Living Church

Shadow in the Heart

He says:

. . . I am the light of the world: e that followeth me shall not walk darkness, but shall have the light f life."

—John 8:12

While ye have light, believe in the ight, that ye may be the children f light. . . ."

—John 12:36

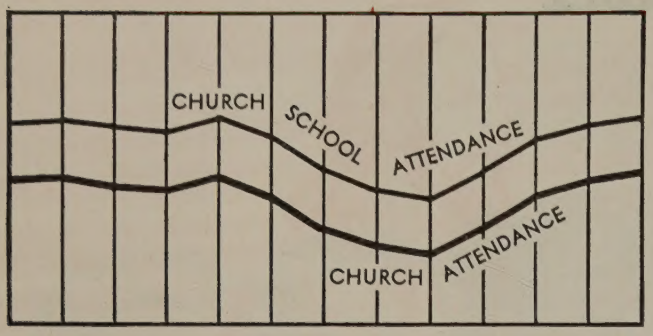
†

nd this is the condemnation, that light come into the world, and men loved arkness rather than light, because their eeds were evil. —John 3: 19

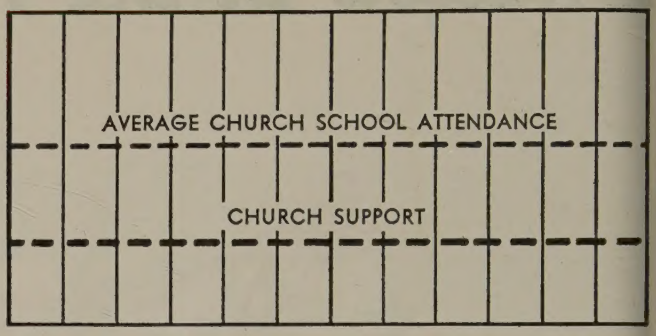
ut if we walk in the light, as he is in he light, we have fellowship one with nother, and the blood of Jesus Christ is Son, cleanseth us from all sin.
—1 John 1: 7

or God, who commanded the light to hine out of darkness, hath shined in our earts, to give the light of the knowl-dge of the glory of God in the face f Jesus Christ. —2 Cor. 4: 6

A Living Church Is Nurtured



There is nearly always a close parallel of church school attendance and the attendance at church worship.



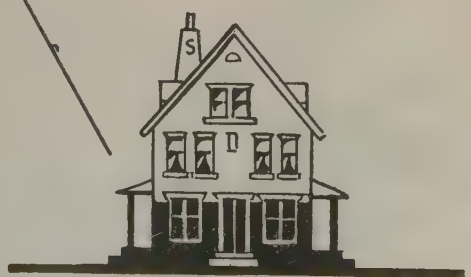
Therefore there is a close parallel of church school attendance and the number who help support the church.

a Growing Church School

43% of Church School Members Come from Homes of Non-church Parents

57% of Church School Members Come from Homes of Church Attending Parents

Church School Members From Non-church Homes are 5 times as likely to drop out!



3% of Church School Losses Are of Pupils Whose Parents Do Not Attend Church

22% of Church School Losses Are of Pupils Whose Parents Attend Church

THE GOALS *of the* Baptist Church School Advance

Reach *All You Can*—for Christ

1. Adopt specific goals for your school, departments and classes:
   a. 10% increase in enrollment each year;
   b. 10% increase in average attendance.
2. Observe "Rally Week" (Christian Education Week) September 29—October 6, 1940, for launching officially the Baptist Church School Advance.
3. Secure the active co-operation of all groups in the church in promoting the Baptist Church School Advance.

Teach All You Reach

1. Make the Bible basic in all teaching.
2. Use Baptist teaching helps.
3. Commit every teacher to:
   a. Regularity and punctuality of attendance;
   b. Giving at least two hours' preparation to each lesson;
   c. Attendance at monthly workers' conferences;
   d. Participation in an annual installation service for all church school leaders.
4. Place all pupils in classes that are properly graded.
5. Provide suitable surroundings and equipment for class and worship.

Win All You Teach

1. Teach for a definite commitment to Jesus Christ as Lord and Saviour.
2. List for prayer all who should accept Christ as Lord and Saviour.
3. Interview each pupil concerning the claims of Christ.
4. Provide opportunities for public declaration of belief in Christ and commitment to him.
5. Provide special training for discipleship and church membership.

Enlist All You Win

1. Pledge them to attend at least one regular service of worship each week.
2. Pledge them to give at least two hours of volunteer service to the work of the church each week.
3. Pledge them to become givers of record to the local church and to world missions.
4. Pledge them to participate in some type of community service each year.

Train All You Enlist

1. Hold regular monthly workers' conferences.
2. Study the following basic Baptist Church School Advance materials in connection with workers' conferences:
   a. "Somber Shadows";
   b. "Manual of Methods";
   c. "Increasing Church School Attendance," by Albert H. Gage.
3. Cultivate a thorough-going acquaintance with the leadership education program of your denomination.

"Go ye . . . Make disciples . . . baptizing them . . . teaching them."

Enrollment **10%** *Attendance*

INCREASE

100,000 EACH YEAR

All together then, Baptists

LET US ADVANCE!

e achievement of these great goals will a threefold blessing.

st, it will solve many problems of the al church, in attendance, interest, finances, d service. Your hearty co-operation in king the ADVANCE a success will at the me time prosper your own work.

cond, with thousands of Baptist churches ving forward together, the whole denom- ition will be lifted up in unity and power.

ird, our united efforts cannot but have remendous uplifting influence in our nation d the world. Through our renewed zeal, d that of other denominations, the voice Christ again will be heard commandingly in the home, local affairs, business, and government.

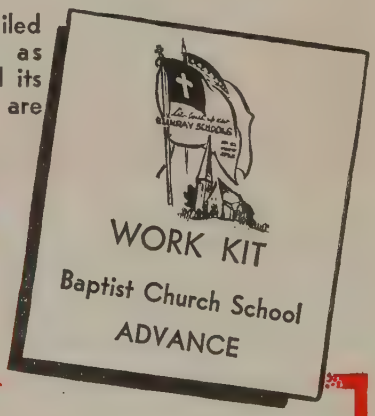
100% Co-operation Is Vital

No church is too large or too small to profit from the BAPTIST CHURCH SCHOOL ADVANCE. The enrollment of every church school is earnestly desired, for only by united action can we bring about the results so much needed.

You will be provided with complete plans, minutely worked out, for carrying on the ADVANCE in your church. See next page for description of helps that will be available. Most of them will be included in the big WORK KIT which is to be furnished each participating church.

Get your group TO ACT... *Enroll Now*... GET THIS KIT

To be mailed postpaid as soon as all its contents are ready.



It is important that all enrollments be in our hands before July 1 if at all possible. Your promptness in getting official action in your church will save expensive follow-up and will be a great help to the ADVANCE.

CHRISTIAN EDUCATION DEPARTMENT
The American Baptist Publication Society
1701 Chestnut Street, Philadelphia, Pa.

Date_____

Yes

*The*_____*Church*

*of*_____*State*_____

has *officially* adopted the program of the

BAPTIST CHURCH SCHOOL ADVANCE

and will do everything possible to achieve a 10 per cent increase in enrollment and attendance each year for the next two years.

Our enrollment_____ Average attendance_____

We enclose $1 for enrollment. We understand this also covers cost of the WORK KIT of supplies for launching program.

Signed_____ Title_____

Address_____

PRINTED IN U. S. A.

Please write or print plainly

HELPS *for the*
BAPTIST CHURCH SCHOOL ADVANCE

May be obtained from The American Baptist Publication Society
1701-1703 Chestnut Street, Philadelphia, Pa.

★**SOMBER SHADOWS;** sixteen pages of action-impelling facts—what is wrong with the world—what is the cure—what Northern Baptists have decided to do about it. For general distribution to your members and prospective members. Extra copies, 5 cents.

★**MANUAL OF METHODS;** 32 pages of "How to Do It" copy, covering the five aims described on page 14 under "The Goals." How to get prospects; following up absentees; improving the school; etc. A real handbook on building a church school. Additional copies, 25 cents each.

BAPTIST LEADER is to be the official voice of the ADVANCE. A department given over entirely to news of the ADVANCE will be included each month for the next two years. In addition, each issue will contain one or more articles on some phase of the ADVANCE. $1 a year each in orders of 5 or more.

★**WALL CHART;** 22 x 32 inches in size, richly colored. The ideal way to keep a visual Sunday to Sunday record of your attendance, enrollment and progress. May be used also in departments or classes. 10 cents each.

★**PARTICIPATION CERTIFICATE;** a beautifully printed certificate suitable for framing. To be displayed during period of the ADVANCE. 10 cents each.

★**HEADQUARTERS BANNER;** a cloth sign, 12 by 48 inches to help create interest in the ADVANCE. 25 cents each.

★**ADVANCE POSTERS;** 28 by 42 inches in size, richly colored. See "Manual of Methods" for details and illustrations of posters available.

★**POSTER STAMPS;** in sheets of 50. May be sold for one cent each to help finance ADVANCE program in local church. Cost, 1/2-cent each.

★**IMPROVED PROGRAM GUIDE;** a manual designed to help make the church school more interesting.

★**LEADERSHIP EDUCATION MATERIAL;** to help raise teaching standards.

★**THREE EVANGELISM BOOKLETS;** stressing the real and ultimate goals of the ADVANCE.

★**ASSORTED LEAFLETS;** for distribution to teachers, youth, parents. See "Manual of Methods" for details.

★**NEWS RELEASES;** for publicity in your local newspapers; suggestions for RADIO SCRIPTS, radio announcements. Other suggestions for publicizing the ADVANCE may be found in back of "Manual of Methods."

★**WORK KIT.** This is the packet of supplies to be furnished each participating church school. Materials listed above and marked ★ are included. The cost of the kit is covered by the $1.00 enrollment fee.

AND NOW

ACTION!

IRST of all, of course, it is hoped that you studied *Somber Shadows* and that those facts impressed as much as they did your editors n they prepared this material. Later will desire to read it again, studying page, seeking out the hidden mean- adding new illustrations of your making new interpretations.

ext, you will be eager to enroll at in this great movement, and we gest a special meeting of your leaders r church school next Sunday, so that enrollment may be official.

hen the question arises: How can story of *Somber Shadows* be used t effectively in the church and the rch school? For it is not something ely to be read and laid aside. Its value will come in using it as a book and manual for the classroom the pulpit. One great preacher sug- s a series of sermons by the pastor hing on the various themes devel- l. In the classrooms *Somber Shad-* can be used to bring home many ons. Pupils may be asked to suggest r shadows over America; over the e; over the heart. In the evening tings of Baptist young people, the lenging thoughts in *Somber Shadows* generate profitable discussions. They be made the basis for Bible study earching out Scripture passages that ly to each picture or page.

all these uses the theme may well "Why Not Try God's Way?" Follow- that course it will be easy to arouse een enthusiasm for the BAPTIST URCH SCHOOL ADVANCE, and to st leaders in carrying out its program.

omber Shadows" in Booklet Form

est of all, *Somber Shadows*—and How Dispel Them, is being published as a en-page booklet for distribution in homes of your community. Order as y copies as you can use to advantage. e opposite page.) Put one in every tist home, and if you like, in as many r homes as you believe may profit by nessage. Since the ADVANCE proper s not begin until October, some may to wait until September 1 to dis- ute *Somber Shadows* to their mem- s. But it is urged that your order extra copies be sent in now so the lishers may know how many will be ded.

Planning the Advance

the business world plans are carefully ked out in detail before a new product ut on the market, or a sales cam- gn is launched. Surely the BAPTIST URCH SCHOOL ADVANCE deserves

". . . . I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest."—John 4:35.

as careful thinking. We have a great product to offer. It is infinitely more valuable than any product made by man. It is essential to the happiness of every man and woman and child in all the world. It will last forever. It has already been paid for by the sacrifice of Another. It is God's saving grace, the hope of the world; yet today we see a world shaking to its foundations because men in their selfishness and lust and greed have turned their backs upon that Divine gift.

Ours then is a great task, the task of winning a world back to Christ. Months of study went into the preparation of this program before it was announced in this issue of BAPTIST LEADER. Much research has been done; many conferences in different states and cities have been held. The help of famous religious authorities has been enlisted. Leaflets, booklets, manuals and other pieces of material for use in the ADVANCE are being prepared with meticulous care. No detail has been spared to provide all possible assistance to the local church leaders in making this ADVANCE a great success.

Now the BAPTIST CHURCH SCHOOL ADVANCE is ready to be laid in your hands. Its success depends largely upon your thinking, planning and co-operation between now and October 6 when the ADVANCE is officially launched.

A Director of Advance

In planning the administration of the ADVANCE program in the local church, it has seemed advisable to suggest that each participating church set up an ADVANCE COMMITTEE, to be headed by a chairman who may be officially designated as the *Director of Advance*. In choosing this director it should be remembered that this project deserves as great leadership as any other business in the world. If possible, enlist the services of the most outstanding business executive in your church. The director need not be a trained religious leader; he will not be required to develop plans of procedure. These will be provided. His duty will be to direct the organization, see that each person performs his task, and maintain the enthusiasm of his helpers.

Certainly the extent of your success must depend on the industry of your ADVANCE COMMITTEE and the executive ability of your Director of Advance. In smaller churches the director may also be the superintendent, or the secretary, or any lay person, man or woman, who will enter zealously into the work.

It is suggested that as soon as your Director of Advance is selected his name be sent to ADVANCE headquarters. Address all correspondence to BAPTIST CHURCH SCHOOL ADVANCE, 1701-1703 Chestnut Street, Philadelphia, Pa. The WORK KIT described on the opposite page will be mailed postpaid to your director about the first week in August. That will give ample time for perfecting your organization before October.

Good Teaching an Essential

Other problems should be considered during the summer. Are there ample classrooms to care for an increased attendance? Clean, pleasant, airy classrooms make children and older pupils, too, glad to attend church school. Partitions between classes, even though they are only screens or curtains, will help greatly. Perhaps the young people of the church would volunteer to make needed improvements during the vacation months.

Then there is the matter of teachers. *They will make or break the ADVANCE.* Now is the time to begin enlisting and training a group of teachers who will take up the work of the ADVANCE in October. A teacher and a substitute teacher for each class is a primary essential. But that is not enough. They must be trained teachers, who know how to teach, who know how to touch the hearts of children and young people and lead them to Christ.

There are also the problems of devising interesting and challenging devotional programs in the church school departments, of choosing the best lesson helps, and many other important matters that need consideration. These will be discussed in detail in the next three issues of BAPTIST LEADER.

A Distinctively Rural Vacation School

By ELEANOR VAN GILDER

MRS. KLINE had moved only recently to the new neighborhood. She was a kind, motherly soul and soon made friends with young and old, but she was amazed to find that practically none of her neighbors ever attended church or came in contact with any form of religious instruction.

"But think," she said to Mrs. Brown one day, "of all that these children are missing! They go to school and learn, but they do not hear the words of the Master-Teacher who alone can give meaning and significance to life."

"I know," answered Mrs. Brown thoughtfully. "I remember when I went to Sunday school and I recall the many, many things I learned there. It wasn't so much the verses I could repeat, although we had to learn a great many then. I think I've forgotten most of them, but I've never forgotten the ideals and the attitudes that my teacher built up; and I have always known where to find strength and comfort when I need it. I've always wanted my children to attend Sunday school, too, but you know it's ten miles to town, and most of the winter we're more or less snowed in."

"But you could go in the summer," interposed Mrs. Kline.

"Yes, we could; but when you are not in the habit of attending, you feel strange, and when you walk into church you think everyone is looking at you. I know we are to blame, but it's hard to get started. There isn't a mother here on the hill who wouldn't be glad to have religious training for her children. We would like to have them go to vacation school, but you know they can't very well send cars out this far for them, and it's right in the haying season when we can't take them."

Mrs. Kline was thinking rapidly. "Why couldn't we have a vacation school here? I used to teach a Sunday school class, and I think I could manage this."

"That would be fine!" exclaimed Mrs. Brown. "I could talk to the other mothers and get them interested. Would you plan to hold it at the different homes?"

"I'll have to think about that. I had rather not. You see, it's a little easier to manage children when they are in a group away from older people. That will be especially true now when religion is a little bit wonderful and new and mysterious to them. Besides, children need all this sunshine and fresh air. I think I know just the place. Do you suppose Mr. Haynes would mind if we went down to that little grove by his sugar house?"

"Of course he wouldn't mind!" Mrs. Brown assured her. "But I'll call up and ask him right away."

So it was arranged, and the following Monday found Mrs. Kline and about fifteen children busy in the grove. First, they sat in a group on the grass while they talked of friends and of the kind of people they admired, and the characteristics on which they wished to build their lives. Then, while Mrs. Kline told the little ones a story, the larger children gathered flat stones on each of which they wrote the name of a characteristic or character trait about which they had been talking. Later, all joined in the building of a center of worship, using the stones again. When they had built a table of stone about three feet long, one foot wide and two feet high, they built the center portion about three inches higher, and on this Mrs. Kline placed her open Bible. At the suggestion of Julia Brown, they dug up two small trees which they transplanted beside their worship center. This added immensely to its appearance.

For the worship service that morning, there was a short prayer of dedication as well as of thanksgiving for all the wonders of the out-of-doors. Mrs. Kline talked briefly about some of the altars built in the Old Testament, and explained how people had now learned to offer noble lives to God rather than the sacrifices of ancient times. Before leaving, they sang "This Is My Father's World." Mrs. Kline thought she had never really appreciated the song before, nor heard it sung with any more meaning and sincerity.

The next day the children gathered wild flowers, painted some olive bottles for vases, and placed these on either side of the Bible. More than one child stopped and reverently turned the pages of the open Bible, looking especially at the pictures. That day, too, they hiked through the woods looking for beautiful things in nature. Some of the children noticed particularly smooth or varicolored stones; they peered carefully at a nest containing three delicate blue eggs; some noticed ferns; others, leaves and flowers. Each one carried back with him some special object to which he had been attracted.

On the following day, the children drew pictures of many of the things that they had seen on their trip. What a picture they themselves made, sitting there on the grass or lying comfortably on the ground, busily drawing with their papers placed on flat stones or the small boards which Mrs. Kline had brought with her. Later Mrs. Kline guided them in composing a litany of praise for the beauty of nature. This they used in their worship service.

(Please turn to page 31)

Harold M. Lambert

The Teacher's Prayer

By Grace Thomas Bloxham

Lord, in the stress of busy days—
  Their burdens, tasks and joys,
Oh may I ever mindful be
  Of these small girls and boys!

And may my soul be so attuned
  To that great heart above,
That in their teacher they will find
  A mirror of Thy love.

Deep into clear child-eyes I gaze
  Then turn my face to Thine,
The while I pray, "Live Thou in me,
  My Teacher, Guide divine!"

PLANNING
FOR THE SUMMER SEASON
Workers' Conference Suggestions

By DOROTHY PEASE

AFTER Children's Day, what? With picnics and the closing of school, vacation spirit is abroad. What plans shall we announce before the routine schedule is interrupted?

Preparation for the Conference

We need first to study the use of leisure time in the community. What do the boys and girls need during the summer which is not being offered by the playgrounds and other community agencies? Should the churches plan to work together or should each plan its own summer activities? If several schools are to co-operate, it may be advantageous to invite the others to be represented at this planning conference.

Someone may arrange an exhibit of vacation church school literature, samples of handwork, and information about summer camps and conferences. Pamphlets explaining the purpose of the vacation school, suggesting appropriate methods, and listing recommended texts may be secured from The American Baptist Publication Society. The leaders also should be familiar with *The New Vacation Church School*, by W. Dyer Blair. The state convention office will furnish information about summer conferences and institutes. Camp literature for juniors may be difficult to obtain in some localities, but churches interested in planning for their own camps may secure helpful pamphlets from the International Council of Religious Education.

Pictures, either movies or stills, of vacation schools and of summer camps and conferences will make an interesting program and will help to create enthusiasm for the summer opportunities. The Baptist or the interdenominational state office will be able to supply these for the cost of mailing.

The chairman should plan carefully for the discussion and have in his notebook definite suggestions on each phase of the subject. He will find helpful articles in the late spring issues of the BAPTIST LEADER and the *International Journal of Religious Education.*

Worship

The approaching summer season suggests a nature theme for the devotional period, such as "God Speaks through Nature." Favorite nature hymns include "This Is My Father's World," "For the Beauty of the Earth," "Fairest Lord Jesus," "God, Who Touchest Earth with Beauty" and "The Summer Days Are Come Again." The Scripture may be Psalm 8 or Ps. 136: 1-9, 26, using the last part of each verse as a response. There are many appropriate poems including "The One Thousandth Psalm," by Edward Everett Hale, "Te Deum of Spring," by John Oxenham and selection from "God of the Open Air," by Henry van Dyke.

Conference Suggestions

1. Visual aids are as valuable in leadership education as in the pupils' curriculum. Slides or good movies of vacation schools in operation will be far more effective than a speaker in creating interest in and enthusiasm for the summer program. The pictures should be selected, if possible, to show the wide range of activities: worship, study, recreation and special features.

Pictures should be shown, also, of summer opportunities away from home, such as summer camps or day camps for younger boys and girls, or camps that other churches have conducted for their own children and youth and leadership education camps and conferences for teachers or prospective teachers.

2. When we say "summer program" we usually think first of the vacation church school, so this naturally will be the first phase of the subject to discuss unless plans have already been made for such a school. Questions such as the following may be considered: What are our boys and girls doing during the summer? What worth-while activities, such as playground and Y.M.C.A. classes, are offered by nonchurch groups? Should these be considered in planning our programs? (One vacation school meets in a church across the street from the school playground so they have their sessions from nine to ten and eleven to twelve, leaving the middle hour for supervised play.) Will several churches co-operate in providing a community school or should our church plan for its own? If two churches are located near each other, would it be advisable for one to be responsible for the kindergarten and primary departments and the other for the older boys and girls? How many weeks should the school run? What leadership is available? Someone may be appointed to follow up suggestions and to contact teachers or other trained leaders who do not help during the school year. Shall a local training conference be arranged or shall the leaders be sent to a near-by vacation school institute? What courses will correlate best with the Sunday curriculum? Someone may be asked to draw up a budget and arrange for the financing of the school. In the smaller and more scattered communities, the question of transportation may arise. Sometimes the mothers in various districts take turns bringing children and in some communities the school bus is loaned.

The vacation school offers unique opportunity for leadership education. Standard leadership courses are taught with the vacation school for a laboratory. In many communities, more trained leaders are available for such courses in the summer than during the winter months. Parents' classes may be successful in city schools. Rural churches, which depend upon leadership from other communities, may sponsor afternoon or evening classes for adults while their guests are in town.

(Please turn to page 23)

Dramatizing a Bible Story

(Illustrated on page 20)

1. Listening to story of "Jesus and the Children" read from Bible. The group then decided to play the story.

2. Arranging picture, Hofmann's "Head of Christ" on screen. It was planned that a child should sit behind the screen and say the words, "Suffer the little children to come unto me."

3. Playing the story with comments and suggestions after each replaying. Some felt that scenery and costumes would improve the play.

4. Studying pictures to get ideas for scenery and costumes. Different artists' interpretations of the story furnished sufficient information.

5. Painting scenery. The children decided to show a green field in the foreground, masses of flowers in the background, distant hills, a blue sky, a brook, a stone wall and a large tree at either end of picture.

6. Choosing costumes. The rather meager costume material owned by the department satisfied these children.

7. Sharing the play with others. During the vacation school the dramatization was given with the simple scene and costumes for other groups. The personnel varied from time to time so that all who wanted to participate had a chance at this form of expression.

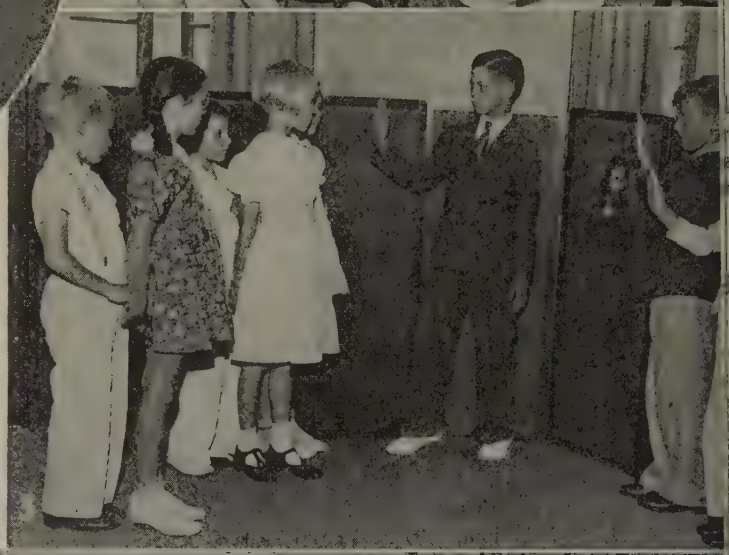
Dramatizing A Bible Story

ARRANGED BY
NAN HEFLIN

PHOTOGRAPHS BY
RALPH BERRY

THIS IS HOW WE DID IT:

1. Listening to story of "Jesus and the Children," then deciding to play it
2. Arranging picture, "Head of Christ," by Hofmann, on screen
3. Playing story repeatedly with comments and suggestions each time
4. Studying pictures to get ideas for scenery and costumes
5. Painting scenery
6. Choosing costumes
7. Sharing the play with others



Creative Activities

By ATHA S. BOWMAN

PART 3

Last month Miss Bowman described the steps in carrying out a creative activity. The illustrations in this month's article show those steps in action

Loder

Example I

A certain junior group had been accustomed to sending baskets of food and stockings of gifts and candy each Christmas to less privileged groups in their city. In planning at the beginning of one Christmas season the leaders came to the painful conclusion that these gifts had been very impersonal, and would mean more if the group actually had a part in making gifts.

When the juniors arrived on the first Sunday in December they found two pictures hung for their examination. One was Copping's study of the Wise Men presenting their gifts, and the other was a picture of the shepherds bringing a lamb to the baby Jesus. On the reading table were a clipping describing the toys being prepared by the boy scout group in their community, a leaflet called "Toys Children Can Make," and several magazine pictures of children making toys. The department record-book was open at the description of their previous year's project. This record included a letter from the city worker thanking the group for their gifts. The pianist was playing Christmas carols, frequently bringing in the melody of "What Can I Give Him?" a song the children had learned and loved.

As the boys and girls drifted in they began to talk about the pictures and the suggestions in the pamphlet. One girl came over to help the leader arrange a bowl of holly. She picked up the melody of one song after another, singing under her breath. Suddenly that flash every leader hopes for came. Her face brightened as she sang, "What Can I Give Him?" "Say—why couldn't we make some toys?" "You can," the leader answered quietly, "but do you want to make them by yourself?" "Make what?" a boy had heard the conversation. "Make toys," said the girl. "All of us could—for Christmas—for—Whom?" "Let's talk it over when everyone has come. You and Bob talk to the others now and get someone to see what we have to work with," the leader suggested.

When the group came together the leader knew that Bob and Jane had done their work well. Suggestions of things to make ranged from the sublime to the ridiculous. At last the group decided on jumping jacks, bean bags, bubble sets, and puzzles for the children, and calendars and napkin holders for those stockings planned for some inmates of the city home.

Lists were made on the blackboard of materials needed for each kind of gift, and those already in the supply closet were checked off. Various children promised to bring shirt-board for the puzzles, beans, scraps of gay cotton prints, jar tops, spools, and small cakes of soap, and pictures for the calendars.

It would take much too long to tell of the activity that filled the junior department those Sundays before Christmas and spread over into crowded weekdays. Jumping jacks were cut out, colored with crayons, jointed, strung, and incidentally played with. Bean bags were designed in amusing shapes, in several cases were embroidered, were sewed up and filled with beans. They, too, were enjoyed. Jar tops and spools for the bubble sets were painted with bright enamel, soap was cut where individual cakes could not be found, tiny jars of glycerine were added by the doctor's son, and each set was packed in its own Christmas-decorated box. Puzzles were pasted, and cut out, and carefully packed in envelopes with guide pictures. Calendars were created from poster board, old Christmas card greetings, a bit of bright cord, and penny calendars. Napkin holders were made of gaily enameled snap clothespins decorated with Christmas seals. A few books of leftover story-papers bound in bright red construction paper were added on the last Sunday by those who had finished other work.

The gifts made a brave display when assembled for wrapping.

"Let's make things every year," said Tom. "We've had so much fun ourselves with these gifts that they really belong to us."

"And now what did we learn from the Christmas activities?" asked the leader of assistants and her notebook some days later. "The true Christmas spirit—giving themselves." "Sharing—co-operation—joy in their work—the ability to work without waste—pride in their best work—a deepened sense of the privilege of working with others."

"And what improvements would you suggest?" "Beaver board instead of the cardboard used in the puzzles." "Something a little more joyous for the older people—a sugar plum tree, handkerchief boxes—or maybe even a terrarium."

"Anyway," they all agreed, "it was time well spent, even if it was so very difficult to find at this season of the year."

Example II

During a vacation school the primary children were studying about times when Jesus was a little boy. A very good "movie" was the product of one interest group. The teacher had thought of this as a possible activity, but it grew into something that far excelled anything they had anticipated.

From the first day of the school the reading table held a number of books, pictures, reading cards, and objects such

(Please turn to page 25)

June in the Nursery Class

By HAZEL W. BIRNBAUM

DURING June we may turn our thoughts toward the church, for Children's Day is planned for weeks ahead. Although our little ones will not be "on the program," they will be hearing about it through older brothers and sisters who have a part in the service. We can help our children to have a feeling of belonging to the church family through our own carefully planned activities. Children like to bring flowers to make the church beautiful and so we may emphasize this activity. We will send a message home explaining why we think it unwise for these littlest ones to experience the overstimulation and lack of security that are so apt to result from having them "appear" on a special program. Most parents will understand and respect this judgment. If flowers are to be brought from home plans must be made with the parents, for we cannot expect children of this age to remember and, moreover, parents should understand the motive of such a request.

At a workers' conference careful planning should be done so that helpers will understand the significance of our plans. All necessary arrangements for visiting the church auditorium should be made in advance so that no conflicting arrangements are encountered. No very young children or new ones should be taken from their customary surroundings. Extra help might be needed to assist in such a departure from routine. We will plan to use the scrapbook about our church to recall the things the children are to observe. We will discuss the need for recalling those persons who help to make the church a pleasant place and this will lead up to the children's share in making it such a place. If no scrapbook has been made heretofore, the teachers may prepare one or help the children to do so. It should contain pictures of their own church, other churches, if possible, the pastor's picture, pictures of Jesus and of the Bible, and brief songs and poems that are appropriate.

June is the month of flowers so we shall plan to make it a time when these little ones come to know God through nature and beauty. There will be many opportunities for spontaneous worship so we shall be alert to take advantage of these fine experiences.

Now we are ready to plan the month's activities. These plans will be kept flexible, of course, in order to provide for any immediate need that may arise and to fit the particular interests of the children.

BUTTERFLIES

Out in my garden
One day I found
Two white butterflies
Dancing around.

But wait! A doubt
In my mind begins—
Perhaps they're my neighbor's
Adorable twins.

First Sunday

Today we shall plan for our visit to the church on the following Sunday. We will discuss our visit, what we may expect to find, those who help in the church, the lovely windows, the organ, pews, choir loft, lights, the pulpit, Bible and hymnals. We will use the picture, "Going to Church"[1] and sing, "We're glad today, for our church."[2] We will discuss father's and mother's going to the big church to learn about God. Some children will have gone at times to the church service with parents, and opportunity should be given them to share their experiences with the others. We may tell the story about Samuel going to the church as it is given in Mrs. McCallum's book.[1] Paper and crayons should be at hand for drawing pictures of the church, and blocks ready to build churches where paper people may come. Playing "going to church" will be enjoyed. We will talk about the Bible that tells us about God and how he plans for us and loves us. We will plan carefully so the children may understand our visit to the church and will be emotionally prepared for it. We may dramatize getting ready for church, to the tune of "Here we go round the mulberry bush," and we may play "going to church" walking quietly around the room, singing "Very Softly We Will Walk,"[4] finally stopping before a picture of Jesus for a very brief "thank you for our church where we can come to learn about Jesus," or we may use the picture of the church. We will be sure to have our love gifts mentioned as a part of our very informal worship time so that the children may understand better how we give to help our church.

Second Sunday

In most of our churches this will be Children's Day. A short discussion will be planned similar to that of the preceding Sunday, with pictures shown, and songs sung. We will then slowly and quietly take the flowers brought or plant bought into the church auditorium to help to make it beautiful. Our pastor may be there to greet us or just the organist to play the lovely music. We will sing a familiar song, such as "We're Glad Today." We will stop to admire any beautiful windows and make a careful search for things within the understanding of the children. No symbolism should be mentioned but the "feel" of a place of worship and beauty may be experienced by these little ones. Here we may pause for a "thank you" for our church and for flowers to make it beautiful. Then we will lead the children back to build churches with blocks in their own room. They will like to talk about what they have seen and may wish to draw pictures of the experience.

Third Sunday

The same materials, songs and pictures may be used again, this time preparing to go out-of-doors to find about our church yard evidences of God's love. Roses will be in bloom now and we may discover them or other flowers. Lovely yellow dandelions may be found and if possible, some should be carried back to the room and placed in water by the children. Pictures of flowers should be added to those in the church group and the song, "Oh, Who Can Make a Flower?"[2] may be used. If a garden was started earlier in the spring, by all

eans visit it to see the progress made. a bulb was planted, this needs to be atered and other plants cared for. Let e children do as much of this as pos- ble. Care should be taken that they re properly clothed to avoid colds when ken outdoors. When they return an nprovised story may be told about the xperience they have just had, or the ory, "The Flowers Jesus Saw,"[3] may e told.

ourth and Fifth Sundays

Again we will talk about bringing owers to the church. We will tell the ory of "Some Children Go to Church ith Jesus."[1] The Bible again will be nown as the source of this story. The ng, "Jesus Loves Me," for the flowers ll me so, or the Bible tells me so, may e used. The picture of "The Triumphal ntry," by Plockhörst, and those used efore this month will be shown. "We're lad Today" will be used again, using For Jesus" as our thought. Pictures of owers may be pasted on colored paper be taken home or may be pasted in a mall four-page folder for a sick child r a helper in the church. The children ay be encouraged to bring these pic- ures from home but some should be on and. The walk about the room may be sed again, stopping before the picture r a "thank you for Jesus" or "for the ible." The children who are to be romoted may be taken to the kinder- arten room, if prearranged with the perintendent, to see the part of the hurch where they will find new friends the fall, or now, if promotion is held June.

lans for Promotion

If promotion is held in the summer e must plan a procedure that will re- lt in the least possible overstimulation r fear. Those children who are to be romoted will be given some recognition nd careful preparation for the making f new friends in the new department. teacher should accompany them to eir new surroundings and children hould be "tagged" so that the new eacher will be able to call them by ame. It might be wise during this onth to separate from the rest of the roup these older ones who are to be romoted, for they are much more ready r new experiences than the three-year- lds. Capable assistants will be needed this is done.

[1] *Guiding Nursery Children in Home and Church*, cCallum.
[2] *Songs for the Preschool Age.*
[3] *Nursery Class Teaching*, Lloyd.
[4] *When the Little Child Wants To Sing.*

■

TREAT every personality as though it ere sacred, knowing that only in this ay can God's kingdom be realized on arth and his will be done.

PLANNING FOR THE SUMMER SEASON

(Concluded from page 19)

3. The Sunday sessions should be considered next. Shall the classes in each department be combined into one mixed class? Will it be possible to secure a summer staff of teachers so that the regular teachers may have a vacation? If several churches unite for summer services, should a united school meet in the church where the preaching service is held? What plan shall be followed if the union services rotate from one church to another? What curriculum shall be used, the summer quarterly or pupil-initiated activities? (See "Averting the Summer Slump," BAPTIST LEADER, June, 1939, for further suggestions.)

4. Weekday activities are the responsibility of the individual teachers, but a few suggestions in this conference may fall on fertile soil. A visit to some institution where the children may take gifts and present a program of music or a short play; a nature hike to observe some of the wonders in God's world; hobby groups for stamp collecting, soap sculpture, block printing, making marionettes, shepherd's pipes (send to Girl Scout headquarters for directions) or an aquarium, study of religious art, music or drama. Some of these activities should be shared with the others in September.

5. Summer camps have introduced a new world to thousands of boys and girls. If church or Royal Ambassador or Scout camps are accessible, a group of boys and girls should be encouraged to attend. Many pastors prefer to conduct their own camps because of the great influence these intimate contacts with their boys and girls have in their religious growth. Camps for children should not be undertaken without a careful study of the International Council Publication, the *Manual of Guidance for Junior Camp under Church Auspices*, price, 25 cents. Money invested in sending teachers and outstanding young people to leadership education camps and conferences will help to assure a church school of a trained leadership in the future.

6. Those who cannot attend summer conferences may improve their teaching by reading books on methods, child study, biblical interpretation, spiritual enrichment and missions. The conference group may ask the librarian to prepare a list of helpful books to be found in the church school and city libraries.

7. The workers may prepare a mimeographed booklet for the pupils to use during the summer, similar to *A Summer Book of the Family* which was published by the Connecticut Council of Churches a few years ago. It may include some nature poems to learn, nature scripture for the family to read together, a nature hymn, prayers for morning, evening and mealtime, a list of books to read and suggestions for summer activities. There will be pages for the boys and girls to fill in themselves, such as a favorite book, an interesting trip, an original poem, a list of flowers found during the summer, and other items, depending upon how the summer is spent.

Results of This Conference

This conference should result in adequate plans for a fruitful summer for both pupils and teachers. This may be accomplished by:

1. Appointing a committee to set up a vacation school or to co-operate with other churches.
2. Making provision for adequate training for vacation school workers.
3. Making attractive plans for the summer Sunday sessions.
4. Planning a booklet for the pupils to use during vacation.
5. Providing part of the expenses of some of the teachers and prospective teachers at leadership education conferences.
6. Preparing book lists for summer reading.

Guiding Beginners in June

By ELIZABETH McE. SHIELDS

Harold M. Lambert

Using Teacher's Textbook for First Year

If you are using the teacher's textbook for the first year, you are in the midst of the unit, "Being a Good Helper," including conduct problems that are a part of the everyday experiences of beginners.

We cannot discuss each of these problems here, nor is it necessary that we do so. For the lesson writer has provided adequate material and suggestions for guidance. We shall single out a few problems that seem to us to need the emphasis that comes from repetition.

"Helping God To Take Care of Me" is a thought that is new to many adults, and so is new to the children taught by these adults in the home and church school.

It is true that some adults are beginning to appreciate the thought of being co-workers with God. But not all of these understand that little children may share the same privilege. They think beginners are too young to help anyone very much, and for a few years it will be easier to do things for them than to teach them to do things for themselves and others. Certainly they should be much older before they can understand what is meant by working with God.

"Then, too," some may say, "a beginner's trust in God is so beautiful that it may be marred by an effort to instil in him a sense of responsibility for his own well-being. I teach my children that God will take care of them at all times. I do not want them ever to feel independent of God."

When we think of the short time that beginners have lived in the world—their physical and mental limitations—we must admit that this viewpoint is worth considering. Certainly a little child should not be weighed down with responsibility, even in the care of himself. He should feel secure and cared for by a loving heavenly Father who provides parents and other friends who help in his work.

Granted that the sense of security is needed, a four- or five-year-old child can begin to discover ways in which he, too, can work with God. His discoveries should not be burdensome, for he will learn that God does not expect him to do tiresome things that are too difficult for a little child. He can do his part in a joyous partnership with One who is all-wise and all-loving, One who is to be trusted absolutely.

Lest this objective be thought mature, and beyond a child, we hasten to say that we are thinking of first steps only, and largely of rather indirect teaching that may come through everyday experiences.

Perhaps the first opportunity for letting a child know that he can work with God will be through the experience of planting a bulb or seed.

Without "preaching," or talking too much about it, the parent or teacher may say, after the bulb or seed has been covered with soft, rich soil, and gently patted down, "God likes us to help him with his growing things. He will send the sunshine and rain, and when you see the little green plants peeping through the ground, you will be glad you helped."

In this connection, I recall a deep question asked by a thoughtful beginner, "Couldn't he do all of it by himself?" And the wise answer of his teacher, "Yes, but he knows it is fun for us when we help."

Planting and cultivating and harvesting, when rightly interpreted, should help the children to think of farmers as partners with God. And, little children, who share these experiences to a limited extent, can begin early to respond to the atmosphere of a home where "God and Mother and Daddy work together, and sometimes let me help."

We have spoken at some length of partnership with God in the realm of planting and harvesting because the connection is so clear that even a child can see it. But we must think also of other ways in which beginners can work with God—of specific ways in which they can help him in caring for themselves.

The lesson writer has suggested that each teacher guide the conversation into channels that are practical for her children. A city situation may call for a reminder that one way of "helping God to take care of me" is to watch the traffic lights or signals of the traffic officer, in crossing the street. And, in the country, crossing the highway brings up the same problem. The fact that God has given us eyes with which to see, ears with which to hear, and something inside of us that thinks, means that he expects us to use these gifts as we help him to take care of us.

The right kind of food and habits of eating are emphasized in the two stories in the textbook. If this is a major problem with your children, you may use both stories. If not, you might use some form of make-believe play that will serve to emphasize one or more desired outcomes. For example, you might play "traffic light," or, if there has been conversation about the need for ample sleep and rest to keep children well and happy, you might play "going to sleep" with the understanding that this is one

of the ways of helping God to keep us well and strong.

There are many ways available to children for working with God. Wise teachers and parents will utilize these opportunities, and thereby lay a sane foundation for present and future thinking regarding God and his plans for the universe.

Using Teacher's Textbook for Second Year

If you are using the teacher's textbook for the second year, you will find no great difficulty in carrying out the plans for the first two weeks in the month, as you and your children plan and practice the grace of hospitality, and the kindred grace of being a good visitor.

The lesson writer is wise in suggesting that, instead of merely discussing ways of acting, the beginners will invite another group of children to visit them on the second Sunday in June. The experience of planning for the pleasure of these guests is a real part of the experience of hospitality to be enjoyed on the second Sunday.

The three sessions that follow are, as you know, devoted to faraway friends. We are compelled to realize the difficulties involved in attempting to give beginners natural contacts with children of other races.

Where it is practicable, a child of another race may be invited to visit the beginners on Sunday, but there will be many situations where pictures will have to take the place of real children. In this connection, you will note the list of pictures and picture story-books that appears in the teacher's textbook.

The lesson writer explains that, while she has chosen to lead the children into fellowship with the children of Japan, it is not necessary that all teachers choose the Japanese as their faraway friends. She is using the Japanese children to show a method that can be used, regardless of the race or nationality chosen. She does, however, urge teachers to select the same faraway friends for each of the three Sundays devoted to the development of friendliness for other races and peoples. She does this because she feels that beginners are too young to skip from one race or nationality to another, causing possible confusion in their thinking and planning.

Be sure to note the way in which the stories used in Lessons 90 and 91 include the proposed project of making a gift book for some faraway friends.

Missionary teaching has a place in the curriculum for little children, but it should be the right kind of missionary teaching—beginning at home and gradually including an ever widening circle of friendly people that, some day, will be joined in Christian brotherhood.

POEMS

By Tony Bolt
(Five Years Old)

Wish I had a spoon
As *tall* as the sky,
I'd dish out the clouds
That go slip-sliding by.

I'd bring them in
And give them a good cook.
Then, I'd *see* if they taste
As good as they look.

Sonny-boy, Sonny-boy,
Have you heard the news?
All the world is wide awake
And putting on its shoes.

HELPING the Shy Child

By Lena Weisenfelder

MARY ELLEN was shy. She had not been present the Sunday the beginner teacher visited in the nursery group to get acquainted with the four-year-olds, nor was she present when the four-year-olds came for a visit to the beginner room to see where they would be coming in a few weeks.

After Mary Ellen's first Sunday in the beginner room her mother returned with her after the session. She wanted to get acquainted with the teacher and to help Mary Ellen to feel more at home in new surroundings. The mother explained that she had not realized her daughter had grown so big that she was to be promoted. She also told the teacher that she had been shopping the day before to get larger clothes because Mary Ellen had outgrown her old ones. If she needed bigger clothes she certainly should go with bigger children.

Mary Ellen soon adjusted herself. She enjoyed reading the library books. She seemed to enjoy the new room and group of children. Again the mother came to talk with the teacher. She told her how much Mary Ellen enjoyed the books and that they meant more to her than any others. She also added, "There is a little more explaining to be done. After we got home, Mary Ellen said, 'If Miss Jones only had explained to me why she was taking me to a new room I would have understood. She just took me and left me.' "

The nursery teacher evidently had forgotten that she had not been present on the two Sundays mentioned. Had it not been for a wise and understanding mother it might have taken Mary Ellen much longer to get acquainted.

CREATIVE ACTIVITIES

(Continued from page 21)

as a scroll and several mezuzahs. A display of real Palestinian costumes was given by the juniors who were also studying life in Palestine. The children showed a very real interest in all of these things.

About the third day of the school, after they had been talking of the kind of houses people lived in and the games boys and girls of Jesus' day might have played, one interest group was given paper and crayons. The leader suggested that they draw pictures of life in Palestine. The outcome was fairly good. The leader selected the best to encourage the others to do better work. When the group met the next day, one member suggested that if their pictures were good enough they might be able to put them into a movie. This idea was met with enthusiastic approval. They planned the type of pictures needed, and the placement of the pictures on the drawing paper available—a nine-by-twelve-inch sheet. This work continued for about six sessions. Every day at the beginning of the period a short time was given to looking at the finished pictures to see what additional subjects would be needed.

When the best of the drawings had been selected, captions and explanations were planned and written in, and the sheets of drawing paper were connected with gummed paper. One side of a corrugated pasteboard box was removed, and two rods were inserted for rollers. The strip of pictures was attached, one end of the strip to one rod and the other end of the strip to the second rod. Ends of the rod had been left protruding far enough to serve as handles for the turning of the "film." The finished product boasted curtains which could actually be pulled to either side with a string. Some of the scenes which appeared in the final version of the "movie" were an oriental house, an oriental well, two women grinding at the mill, an interior scene, Hebrew children playing games, and the interior of a synagogue. The front of the "stage" was decorated with the six-pointed star of David.

On the last day of the school when the parents came to visit, the group took delight in showing the pictures and reading the captions to their guests.

The leaders of this group felt that this activity had been a splendid way of emphasizing the factual information connected with the unit. They felt that it gained additional meaning when the children decided to send their movie to a Negro vacation school which was still in session in their community.

(To be concluded)

As the Primary Children Worship

By NAN F. HEFLIN

THE month of June brings Children's Day. Wise leaders make this occasion an integral part of the department activities. The boys and girls help to decide the primary department's contribution to the all-church Children's Day service. If the day is observed in the department room, parents and church friends are invited to share a worship service based on the story of the first Children's Day.

The worship theme suggested for June, "Showing Love for Jesus," integrates the Children's Day interest and class emphases. On the first Sunday, the assembly will be a time of preparation for the Children's Day service, June 9. The assemblies of the third and fourth Sundays will be used for worship training. On the fifth Sunday a final worship service held during the latter half of the session will help to conserve the religious educational values of the month.

Each Sunday the children are encouraged to think about the worship question, "How May We Show Love for Jesus?" They are stimulated to find solutions for this problem in the worship training periods and in their class sessions.

First Sunday

LEARNING TO LISTEN TO MUSIC. "I Think When I Read That Sweet Story of Old."[1]

"Next Sunday is Children's Day. So this morning our music is about the first Children's Day. It is a song that most of us know. It tells the story of the picture on our easel.[3] Shall we look at the picture as we listen to this old song?" Children listen.

"Where may we read this story? Yes, in our Bible. I shall read the story of Jesus and the children just as it is given in the Bible record." Teacher reads Matt. 19: 13-14.

"As we look at the picture and listen again to the music let us think of the story we have just heard." Children listen.

"May we listen once more to this beautiful song, which people have long loved, and think of Jesus' loving-kindness to the children on that first Children's Day?" Children listen.

"Would you like to sing the song now?"

SONG. The same.

PRAYER. Dear God, we thank thee for Jesus, the children's Friend. May we show that we love him by being loving and kind. Amen.

LEARNING A NEW OFFERING SONG. These words, if printed on a chart, will be learned quickly. They may be sung to the music of the familiar offering song, "Our Gifts."[2]

Dear God, we thank thee for the gifts
Thy care and kindness send.
We thank thee, too, for Jesus,
The children's loving Friend.

To show our love for Jesus,
These gifts we bring today.
Oh, may this off'ring help someone
To live in Jesus' way.

Second Sunday

QUIET MUSIC. "I Think When I Read That Sweet Story of Old."

SONG. The same.

SCRIPTURE. "The Children's Welcome." Matt. 19: 13-14. Read from the department Bible by the leader, the children joining in the last verse.

PICTURE GALLERY. A contribution by one class. The children will choose and arrange on the screen or wall-board pictures of the story, "Jesus and the Children," as interpreted by various artists. Each child may be prepared to tell interesting facts or point out the special beauties of one picture.

DRAMATIZATION. The story of Jesus and the children may be dramatized by a class, using the picture, "Head of Christ," by Hofmann, as described in the picture set in this issue, page 20.

DISCUSSION. "How can we show our love for Jesus?" The children may share stories, pictures, verses, plans and activities from their class sessions, that have emphasized ideas of working and playing together, praying to God, our Friend, and appreciating friends in other lands.

The leader will introduce appropriate songs and verses to make clear the religious significance of the children's contributions. The commands of Jesus in John 14: 15; John 13: 34; Luke 18: 16; Mark 16: 15 and Matt. 9: 38, "Pray ye," would be helpful.

PRAYER.

OFFERING.

SCRIPTURE. Matt. 25: 40; Mark 16: 15.

SONG. "Dear God, We Thank Thee."

SONG. "Lord of the Sunlight."[1]

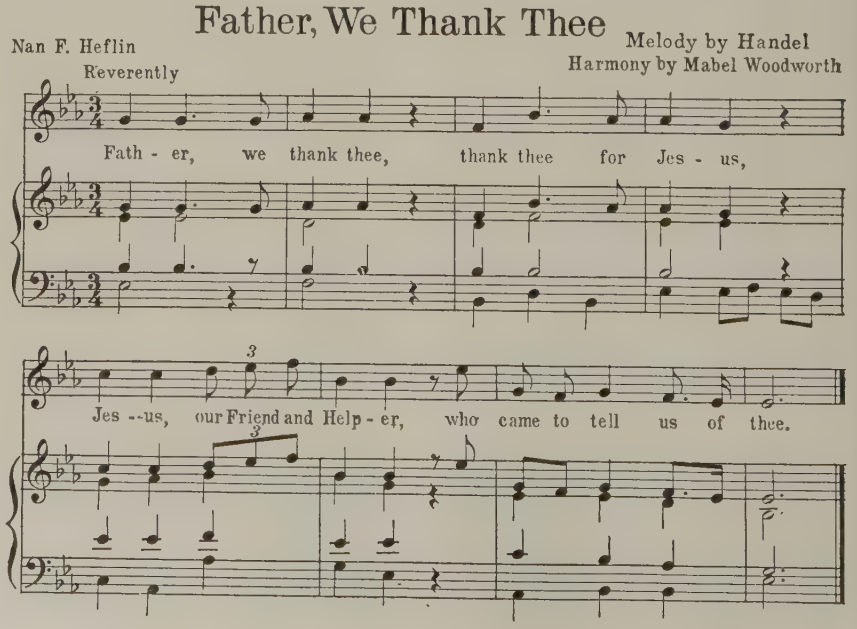
Third Sunday

LEARNING A NEW SONG. "Father, We Thank Thee."

"This month we are thinking about Jesus, God's best gift to us. The second grade is learning about how we talk to God and what we say when we pray. I am wondering if today you would like to learn a prayer song. It is called, 'Father, We Thank Thee.'

"Shall we listen to the music first? Let us look at this picture of a child talking to God, as we listen. Let us notice how the music is quiet and thoughtful just the way we feel when we are thinking of God." Children listen.

"The man who wrote this beautiful music was a great musician. His name


Father, We Thank Thee
Nan F. Heflin
Melody by Handel
Harmony by Mabel Woodworth
Reverently
Fath - er, we thank thee, thank thee for Jes - us,
Jes --us, our Friend and Help - er, who came to tell us of thee.

was George Frederick Handel. He loved God with all his heart. He put his joy in God's love and care into much of his music. Let's listen again to catch the joyful feeling in this prayer song." Children listen to music.

"The words are thoughtful and happy just like the music. Notice how the music seems to suit the words." Leader sings. Children listen.

"As you listen, see if you can discover three ways the song speaks of Jesus." Sing. Let children tell.

"Yes, the song says Jesus is our Friend, our Helper and our Teacher. He came to teach people about God, the Father. On the rail are some pictures of Jesus. As we sing the song again, be thinking about these pictures. After the singing, perhaps a good thinker will be ready to choose one and tell how Jesus is being friendly and helpful in the picture." Sing. Child chooses a picture and explains. Repeat until pictures have been chosen showing Jesus in the three relationships described in the song.

PRAYER. Dear God, we thank thee again for Jesus. We are glad he came to be our Teacher, Helper and Friend. We want to please him by living the way he taught us. Amen.

OFFERING. As above.

Fourth Sunday

LEARNING TO ENJOY POETRY. Today it is suggested that the leader help her children to enjoy some poems, which should stimulate the thinking of the group along lines of desirable Christian conduct. The leader may look through recommended primary songbooks for helpful poems to read to the children. Good songbooks contain a wealth of beautiful poems often untouched in choosing songs. These may be used helpfully with children by a leader who herself loves and is helped by poetry.

The following are selected for beginning an appreciation of religious poetry:

From *Worship and Conduct Songs*, by Shields:

"What Time I Am Afraid"
"I Will Be True the Live-long Day"
"When My Mother Calls Me"

From *Primary Music and Worship*, Laufer:

"When Jesus Was a Little Lad"
"Good Night Prayer"
"Our Father, As We Start the Day"
"Loving Father, I Would Be"
"We Thank Thee, Dear Father"
"Two Prayers"

From *Song Friends*, Blashfield:

"Blessings on Effort"
"Praise to God for Seeing"
"The Story I Love Best"
"Winter Hymn"

From *Sing, Children, Sing*, Thomas:

"Playmates"
"God's World"
"The Fairest Time"
"Not Too Far for Loving"
"Sunshine"
"Sure Is the Sun"
"When Jesus Was a Little Boy"
"Doing Friendly Things"

The leader may choose several to read to her group for pure enjoyment or to suggest ideas for Christian living. Before reading each poem, she might point out some aspect of the poem she herself enjoys. This might be the word pictures, the happy feeling, the dancing rhythm or the helpful thought. She should be alert to any signs of appreciation on the part of the children. She may reread the poems they seem particularly to enjoy.

PRAYER. Father, we thank thee for all the people who have written down their thoughts for us to enjoy. Help us to use our minds to please thee, too. Amen.

Fifth Sunday

QUIET MUSIC. "I Think When I Read That Sweet Story of Old."

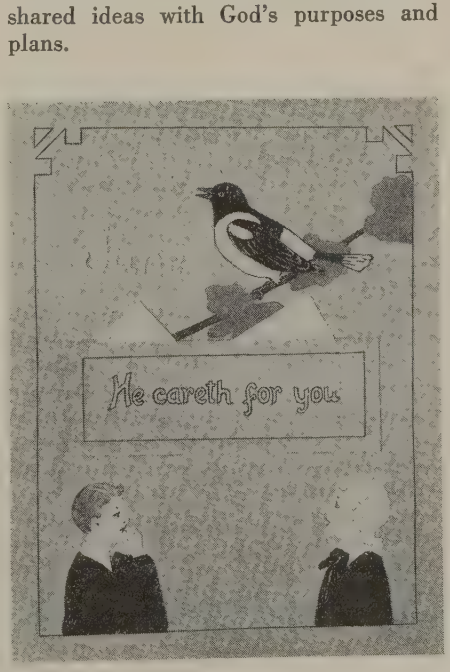
SONG. The same, using pictures.

SCRIPTURE. Matt. 19: 13-14.

SONGS. "Tell Me the Stories of Jesus"[2] (vs. 2); "Jesus, My Friend"[2] (vs. 1); "Jesus, Our Teacher and Master."[2]

DISCUSSION. "How Can We Show Our Love for Jesus?"

CLASS CONTRIBUTIONS. Commands of Jesus and poems introduced by leader to connect the children's reports and shared ideas with God's purposes and plans.



NOTE. Patterns for this series of Birthday Posters may be secured at 35 cents per set of twelve.

Heavy Mounting Paper for backgrounds, 12 sheets 15 x 19 inches in size, properly assorted in colors needed for the 12 months, $1.00 per set of 12.

Order from nearest branch of The American Baptist Publication Society.

MOMENT OF SILENCE.

"Let us think of the way Jesus lived." Pause.

"Let us remember how he helped people and what he taught about God." Pause.

"Let us think of our friends in other lands who are learning to know our God and trying to live in Jesus' way." Pause.

"Let us ask God to help us to be friendly and helpful to them." Pause. "Amen."

RESPONSE SONG. "Father, We Thank Thee."

OFFERING. As second Sunday.

SONG. "Lord of the Sunlight."[1]

[1] *Primary Music and Worship*, Laufer.
[2] *Worship and Conduct Songs*, Shields.
[3] A copy of a picture of "Jesus Blessing the Children" by some good artist should be where the group can see it.

Happy Birthdays

June—The Gift of Music

By BERTHA C. ANDERSON

SCRIPTURE. *Make a joyful noise unto the Lord, all the earth.*—Ps. 98: 4.

LIFE would not be half so beautiful without music. God not only has endowed us with an inborn love of melody and rhythm, but has given us a natural world full of lovely sounds. Nothing is more soothing than the tinkle of a running stream, the rustle of trees or the song of a bird. Man has made the jangle and clatter of the world.

The music we make should be worthy of the investment in talent the Giver of Music has made in us. Music both sways the emotions and is an outlet of expression for our emotions. It has been said that the music of a people determines their destiny.

Much of the music of today is unworthy of us because our aims are not high. We are growing too indolent to "hitch our wagons to a star." We keep moving fast so we cannot see that we are going nowhere.

Perhaps by stopping to listen to something beautiful we not only shall deepen the music appreciation of the children, but also shall inspire in them a pattern of thinking that will enrich their lives. We need spiritual courage above everything else today.

The June poster of soft green has orange letters to match the bright plumage of the caroling Baltimore oriole. You will find it easiest to cut the bird and tree branch from orange paper, painting or crayoning in the other colors; make the bark brown, the foliage bright green, the bird's bill and feet

(Please turn to page 31)

Guiding the Worship Experiences of Juniors

Theme for June—"All Things Praise Thee, Lord Most High"

By FLORENCE LEE

Purpose of the Month's Worship

In guiding the worship experiences of the juniors for the month of June, we will keep in mind several objectives. We want the juniors to appreciate this season of the year as one of joyousness, new life and growth. We want them to express their praise and gratitude to God for his gifts of beauty. We want them to live richer lives because of these experiences of praise and gratitude. We want the juniors to discover finer concepts and relationships to God through his works. Juniors are old enough to know and understand that they are living in a world of law and order; the setting sun will be followed by the beauty of a sunrise; summer follows spring, and the like. But back of it all is God.

If you do not have a junior choir to prepare and sing the anthem on Children's Day, a group of the boys and girls may come early several Sundays before this and learn the anthem to share with the department on this Sunday.

During the week preceding the third Sunday there might be an out-of-door nature study period, a hike, picnic or star party. All of us plan social times with the juniors during the year. This will be a splendid opportunity to have the fellowship together under guidance leading into a discovery of God at work in his world and culminating in worship on Sunday. Spontaneous moments of worship will come during the period out-of-doors with the children.

During the presession period on the third Sunday, the juniors might make several song charts, one for each stanza of the suggested hymn illustrating it with pictures and printing the words.

The hymns suggested for these services are from the book, *Junior Hymns and Songs*, Judson Edition.

1. All Peoples Praise Thee

QUIET MUSIC. "Largo."

CALL TO WORSHIP.

Leader. O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.—Ps. 95: 1.

HYMN. "Enter into His Gates with Thanksgiving."

SCRIPTURE. (Read by leader.)—Ps. 95: 3-5.

HYMN. "Day Is Dying in the West" (chorus only).

SCRIPTURE. (Read by leader.) — Ps. 95: 6-7.

HYMN. "Worship the Lord in the Beauty of Holiness."

PRAYER.

PRAYER HYMN. "Hear Our Prayer, O Lord."

OFFERING SERVICE.

Offertory Hymn. "All Things Are Thine, No Gift Have We."

INFORMAL PERIOD. Short stories of people who have praised God in various ways may be used; the story of Paul and Silas, Acts 16: 19-34; the story of David, the psalmist; the story of one of the praise services in Solomon's temple. A story of a modern hero, who has worshiped God through his life, may be told.

HYMN. "God of Our Fathers, Whose Almighty Hand."

CLOSING THOUGHT. Let every thing that hath breath praise the Lord. Praise ye the Lord.—Ps. 150: 6.

2. Children Praise Thee

PICTURE AS WORSHIP CENTER. Some picture of children singing may be used.

QUIET MUSIC. "A Call Rings Out for Service."

CALL TO WORSHIP.—Psalm 24. (This may be given in unison or used responsively.)

ANTHEM. "The Earth Is the Lord's." (This may be sung by the junior choir or by the group of children who have prepared it to share with the department.)

SCRIPTURE.

Leader. O sing unto the Lord a new song; for he hath done marvellous things.—Ps. 98: 1*a*.

Group. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.—Ps. 104: 33.

HYMN. "Rejoice, Ye Pure in Heart."

OFFERING SERVICE. (Same as first week.)[1]

INFORMAL PERIOD. A guest story-teller or speaker may bring a story or talk on the theme, stressing the thought that children may praise God through their daily living as well as by singing their praise. Readings, poems or a dramatization related to the theme may be used if they are carefully chosen and truly lead to worship.

PRAYER.

HYMN. "A Call Rings Out for Service."

[1] The offering on Children's Day is usually sent to The American Baptist Publication Society to help carry on its colporter-missionary work. It is very fitting that children can worship through their gifts and have a share in carrying on the work of the Kingdom.

3. All Nature Praises Thee

WORSHIP CENTER. Picture, "The Heavens Declare the Glory of God," by William Ladd Taylor. There should also be a vase of flowers in the worship center.

QUIET MUSIC. "God of the Earth, the Sky, the Sea."

HYMN STUDY. "God of the Earth, the Sky, the Sea." (Read the first stanza together.)

Leader. "For what were the earth, the sky and the sea made? How does the writer think we should feel toward God?"

(Read the second stanza.)

Leader. "What pictures come to our minds as we read these words? Shall we close our eyes and try to see them? First, we see the heaven in daylight with the sun's soft glow, making everything dazzling and bright in the midst of a blue sky. This picture in our minds reminds us of the words of another hymn which we know, 'This Is My Father's World.' Now we see a different picture, swaying trees, gathering clouds, thunder rolls and lightning flashes. Truly God's law is everywhere."

(Read stanza three.)

Leader. "We feel the quiet and beauty of the sunset hour such as we see in this picture. The words of the hymn, 'Day Is Dying in the West' come to our minds. Then we close our eyes and there comes the picture of a clear blue night sky with a moon and myriad stars. They seem to be moving in space across the sky. As we sing the hymn shall we keep these mind pictures before us?"

HYMN. "God of the Earth, the Sky, the Sea."

(If song charts have been made by the juniors do not show them until it is time to sing the hymn.)

SCRIPTURE. Selected portions of Psalm 104.

INFORMAL PERIOD. The juniors will tell of out-of-doors experiences which made them feel God's nearness. This should be a vital sharing of actual happenings which have enriched the juniors' lives through experiences in the world of

IMMORTAL CRAFTSMEN

If we work upon marble, it will perish;
If we work upon brass, time will efface it;
If we rear temples, they will crumble into dust,
But if we work upon immortal souls,
If we imbue them with principles,
With the just fear of the Creator and love of fellow-men,
We engrave on those tablets something which will brighten all eternity.

—Daniel Webster

■

Ellis O. Hinsey

nature. The experiences from the "through-the-week" fellowship may be told. The picture, "The Heavens Declare the Glory of God," may be interpreted.

Prayer Period.

The juniors themselves will probably be ready to express their thought and feelings in prayer. This should be a carefully guided period.

Offering Service. (Same as first week.)

Closing Poem. "Trees," by Joyce Kilmer.

If there is a suitable place available, this service could be held very effectively outdoors.

4. Psalms of Praise from the Bible

Worship Center. An open Bible and candles.

Quiet Music. "Largo," by Handel.

Hymn. "Enter into His Gates with Thanksgiving."

Call To Worship.

Leader. Thy word is a lamp unto my feet, and a light unto my path.—Ps. 119: 105.

Group. Psalm 150 (reading from the Bible).

Hymn. "Come, Let Us Join with One Accord."

Prayer.

Prayer Response. "Prayer Song."

Offering Service. (Same as first week.)

Informal Period. A meditative study of Psalm 148 will be of significance to the juniors if wisely guided. There should be some explanation concerning the Book of Psalms as the hymnbook of the Hebrew people; the chanting music of the Hebrews; the antiphonal use of of the Psalms in the Temple service; the use of musical instruments. As the juniors study and discuss Psalm 148, they may wish to work out a dramatization of it as it might have been used by the Temple choirs, priests and worshipers. Consider carefully the words and guide the juniors to an appreciation and understanding of their meaning.

Hymn. "Thy Word Is Like a Garden, Lord." (This hymn may be found in *Hymns for Creative Living.*)

5. Helping All Things To Praise Thee

Quiet Music. "This Is My Father's World."

Call To Worship. Psalm 148. (The dramatization as planned and used by the juniors last Sunday may be used here, or the Psalm may be given antiphonally.)

Hymn. "God of the Earth, the Sky, the Sea."

Offering Service. (Same as first week.)

Hymn. "This Is My Father's World."

Prayer.

Informal Period. Through conversation develop a list of things all can do to preserve the beauty which is round about us. Use stories of people who have achieved as "workers together with God," making the world a beautiful place in which to live. Rules about trespassing on lawns, picking flowers in parks, building fires in the woods might be discussed. A poster may be developed around the theme, "Helping to keep the world beautiful that God may be glorified."

Closing Hymn. "True to the Trust."

■

Have you seen the new junior hymnal, *Hymns for Junior Worship?* It is new and different. Single copies cost only 75 cents, and in quantities of five or more the price is 60 cents each.

A Day at the Park

By Mrs. Earl Carr

During our presession period on Sunday morning the juniors were exchanging comments about their day at the park.

One of the teachers told how the land for a city park had been given by the grandfather of one of our juniors for that purpose. Another teacher told how the museum had been built by the Octogenarian Club to preserve the things they saw there, and other things that would continue to be given, that show something of how the people in their county have lived in other years.

Another teacher told about the time the first sliding board, still a favorite with the children, was built up over the hillside.

Jim, one of the juniors, told how the Garden Club, to which his mother belonged, had planned the sunken garden and planted the very young trees they saw growing there to provide shade in years to come.

The superintendent of the department told the story of how an old Indian had planted a maple tree many, many years ago and the tree had grown into the lovely old maple with the spreading branches under which they ate their lunch. "Near this old tree," said the superintendent, "flows our river the Mississineaw that bears an Indian name, meaning 'Beautiful Waters.'"

Out of this sharing of ideas and experiences grew a new idea. "We could write a lovely litany about our day at the park," the superintendent suggested.

"Oh, let's do," offered Mary Jane.

"What's a litany?" asked Susan.

"It's kind of like a prayer 'cause it's

(Please turn to page 31)

Life in New Testament Times

(Concluded from the May issue)

By ELIZABETH S. WHITEHOUSE

Session II. June 9
CUSTOMS FOR KINDLINESS

This session is planned to show the old laws of consideration by which the Jews in Jesus' time lived, and to see how Jesus put new meaning into them.

The Adult Leader's Preparation

The plan for Sabbath observance made by the juniors last week should be displayed prominently so that reference can be made to it today in the work or discussion period. Look at the activity suggestions for Session 2 given in the Introduction (May BAPTIST LEADER); they will help you to see what you must have in readiness for the work period. Go over with the junior leader the program for today; see that he knows exactly what his responsibility is, and where he can find the enrichment materials he will have to distribute to those who are to take part in the program. Note that you are responsible for leading the discussion today.

Session Outline

QUIET MUSIC.
PRAYER.
HYMN. "O Master of the Loving Heart."
TOPIC INTRODUCED. (Junior leader.)
REPORT.[1] "Kindness to Animals."
SCRIPTURE. Deut. 25: 4.
REPORT. "Kindness to the Thirsty."
SCRIPTURE. John 4: 4-9.
REPORT. "Kindness to Those Who Need Us."
SCRIPTURE. Acts 4: 32-35.
REPORT. "Kindness to Guests."
SCRIPTURE. Luke 7:36-39, 44-46.
REPORT. "Kindness to Those in Sorrow."
SCRIPTURE. Luke 8: 40-42, 49-52.
REPORT. "Jesus' Law of Love."
SCRIPTURE. Matt. 5: 40-46.
DISCUSSION. "What Does Jesus' Law of Love Mean for Us?" (Adult leader.)
CLOSING PRAYER. (Adult leader.)
CLOSING HYMN. "I Would Be True."
WORK PERIOD. (Adult leader. See introduction.)

Session III. June 16
THE FIRST VISIT TO THE TEMPLE

This session is planned to help boys and girls to understand what it meant to become a "Son of the Law" in New Testament times, and how this was prepared for through school and home experiences.

[1] See Enrichment Material in *Juniors* for June 2 for all material for reports included.

The Adult Leader's Preparation

The chief responsibility you have today in this simple session plan is to get ready what is needed for the work period. Try to get cartons or orange crates and paint for making these attractive, and invite the juniors to choose a good place to stand them. Curtains might be made at home by one or two of the girls, and the boys invited to come during the week to complete work on the crates.

Study the Enrichment Material given in *Juniors* for June 9.

If possible, try to find a Jewish person who will come today to answer questions and to tell the juniors about some of these customs which they have been studying, showing how they are kept today in Jewish homes, and what they mean to Jewish people. If this is done a place must be made on the program for this either today or in the two weeks which follow.

Session Outline

QUIET MUSIC.
CALL TO WORSHIP.
HYMN. "O Jesus, Lad of Nazareth."
PRAYER. (Junior leader.)
HYMN. "At Work Beside His Father's Bench."
TOPIC INTRODUCED. (Junior leader.)
SCRIPTURE. Exod. 12: 26-27; Deut. 32: 6-7; Luke 2: 40-42, 46-47.
REPORTS.
"Jesus' First Teachers."
"A School in New Testament Times."
"Becoming a Son of the Law."
"The First Visit to the Temple."
HYMN. "O Master-Workman of the Race."
UNISON PRAYER.
WORK PERIOD. (Adult leader.)

Session IV. June 23
THE MOST TREASURED BOOK

This session should give juniors a deeper love for God's Word, through a better understanding of how it has been kept in love and honor since ancient times by Jewish worshipers and scholars. It should also bring about a deeper appreciation of the Jewish nation which has been so largely responsible for giving us our Bible.

The Adult Leader's Preparation

If you did not secure the Jewish friend to meet the juniors last week and answer their questions, perhaps you can do so for today, or for next Sunday which is the final week of this unit of study. If you did secure such a helper for today, or to meet the juniors during the week, be sure to see that there is adequate time on the program either to list and to ask questions today, or to prepare questions which we want to ask and have them ready for the time of meeting. Be sure to prepare carefully for the work period, see that mending materials, art gum for cleaning pages, or the necessary materials for making a scroll are ready.

Study the materials given in *Juniors* for June 16.

Session Outline

QUIET MUSIC.
PRAYER.
HYMN. "Lord, Thy Word Abideth."
TOPIC INTRODUCED. (Junior leader.)
REPORT. "The Jewish Bible and Ours."
SCRIPTURE. Ps. 19: 8-11.
REPORT. "The Bible Jesus Knew."
SCRIPTURE. Deut. 6: 4-9.
REPORT. "The Most Precious Book."
SCRIPTURE. Ps. 119: 97, 103-105.
REPORT. "The Torah in the Synagogue."
SCRIPTURE. Luke 4: 16-20*a*.
HYMN. "Book of Grace and Book of Glory."
CLOSING PRAYER.
WORK PERIOD. (Adult leader. See introduction.)

Session V. June 30
THE FEAST OF LIGHTS

This session is intended to help juniors to understand something of the significance of feast days in New Testament times, particularly those which the Bible specifically mentions that Christ observed as boy and man.

The Adult Leader's Preparation

Today marks the last of this unit, "Life in New Testament Times." Plan to pull together some of the learnings of the group at the beginning of the work period today, by means of recall and discussion. This should be an initial step in planning the simple dramatization of one or more of the customs as suggested in the unit introduction. (May BAPTIST LEADER.) Hold yourself ready to go over the program plan with the junior leader, but do not forget that you are merely the guide, and not the leader, except for the planning of the work period. Of course you will be ready to offer the prayer or take any other re-

ponsibility that the junior leader may sk of you, *except to act as leader.* You ay want to have working materials eady before the program opens today o that those who come early, with the xception of the junior leader and the nior reporters, can complete anything nfinished, such as the posters, book ending, or other activities undertaken arlier.

See *Juniors* for June 23.

Session Outline

UIET MUSIC.

ALL TO WORSHIP.

YMN. "Come, Thou Almighty King."

RAYER.

OPIC INTRODUCED. (By junior leader.)

CRIPTURE. Exod. 30: 1, 7-8, 10.

EPORT. "The Day of Atonement."

CRIPTURE. John 10: 22-23.

EPORTS.

"The Feast of Lights."

"How the Feast of Lights Is Celebrated."

CRIPTURE. Deut. 16: 9-11.

EPORT. "The Feast of Weeks."

CRIPTURE. Deut. 16: 13-15.

EPORT. "The Feast of Tabernacles."

CRIPTURE. Deut. 16: 1-3, 7-8.

YMN. "We Come with Songs of Gladness."

LOSING PRAYER. (Adult leader.)

ORK PERIOD. (Adult leader. See introduction. The period should include the actual playing or showing of the tableau, or plans made for doing so in the immediate future.)

HAPPY BIRTHDAYS

(Concluded from page 27)

rown. The black portion of his body ay be done with India ink. For a ealistic effect put on the wing markings ith white crayon or ink.

Cut the singing girl and the armonica-playing boy from white paper. int the flesh portions, deepening the ink in the cheeks. Outline the lips with ed and color the hair and eyes any atural hue desired. Leave their collars white and blacken their coats with ndia ink.

Print the theme on a strip of matching oster paper with India ink and draw a ine one-half inch in from the edge. Paste at side and bottom edges only, forming a holder for the birthday cards. For the younger children, you might adorn the envelopes with pictures of musical instruments.

A DISTINCTIVELY RURAL VACATION SCHOOL

(Concluded from page 18)

Each day Mrs. Kline drew her themes from nature and the children's appreciation of their environment deepened. It was toward the end of the first week that one of the boys remarked, "My father says he wishes he was a little boy and could come to our vacation school." And one of the girls immediately suggested, "Couldn't we invite our fathers?" And a boy countered, "They're too busy with the haying." But Mrs. Kline, who had been wondering with what to climax her school, was ready with a suggestion. "Why not have them come on the last night? We can make an exhibit of our work, and have a worship service here around the campfire."

The children were enthusiastic, and soon were planning busily. Of course, there must be refreshments, and a wiener roast was finally agreed upon. This was to take place early in the evening so that people would gather while there was still sufficient light to see the exhibit, which was to be arranged along the rough boards of the sugar shanty.

Another group worked on the worship program. Since they wished to use hymns which their parents could help to sing, the children asked their fathers and mothers which ones they knew. At each suggestion, they learned what they could of the history of the hymn, drew some illustrative pictures and incorporated all in a booklet that was also added to the exhibit.

What excitement there was on that last day! It was a lovely, clear day so that their thoughts had little need to be concerned with rain, although a shower had one day driven them inside the shanty, and on another day they had not met at all. The girls arranged the exhibit and the boys gathered wood for the fire. Many of the drawings the girls grouped together to illustrate the hymn, "This Is My Father's World," and these were arranged beneath the words which they had printed in large letters on the back of strips of wallpaper. Ferns, green branches and flowering shrubs formed the border.

When the guests arrived, they were proudly shown the work done, and then were invited to be seated about the fire. Then followed the wiener roast, and what fun! Later, as the fire died down, they began to sing, "Rock of Ages," "The Old Rugged Cross," "In the Sweet Bye and Bye," "Abide with Me," "What a Friend We Have in Jesus." It was amazing how some of the older people joined in on the old songs that they had not sung in years. Then each of the children stepped to the fire and throwing on a fresh fagot, told of something he had learned in the vacation school that he thought would prove of value.

This night the Bible on the stone worship center was flanked by tall candles. One of the girls read the beautiful words of the Eighth Psalm. Then all the boys and girls responded to the litany they had composed. Mrs. Kline offered a short prayer. Once again they sang, "This Is My Father's World," and the vacation school was over.

As they walked home together under the stars, Mrs. Brown spoke to Mrs. Kline. "You are right. Religion does give meaning to life. That was a wonderful service. Don't you feel that you have accomplished what you set out to do?"

"Well," answered Mrs. Kline, "I didn't set down any definite list of objectives. I only wanted the children to get to know God, and I took the materials at hand, and let their interests lead me. I am sure that these children never will think of God as existing only in church on Sundays, for I feel they've found him a part of their lives."

A DAY AT THE PARK

(Concluded from page 29)

the way we say something when we talk to God," explained Charles.

The children decided on their refrain, "We praise thee and thank thee, our Father." Then they contributed ideas as to what should go in the litany. The following, which was used many times in their worship with great satisfaction, was the result:

For a park beautiful,
With a pool in which to wade and swim,
We praise thee and thank thee, our Father.

For pure water to drink, air to breathe
That is free from dust and dirt,
We praise thee and thank thee, our Father.

For slides, and swings and games to play
We praise thee and thank thee, our Father.

For lovely flowers, trees with spreading branches
Where we may rest in the cool shade,
And for all those who gave these things,
We praise thee and thank thee, our Father.

For birds that sing and animals to see,
For those things preserved that tell us
How boys and girls in years past, have lived,
We praise thee and thank thee, our Father.

For friends to play with and for
A table spread with good and nourishing food,
We thank thee and praise thee, oh God.

Young People's Leader

A BAPTIST CAMP for Young Adults

By MARGARET FOWLE ROGERS

Photographs by Ralph Berry

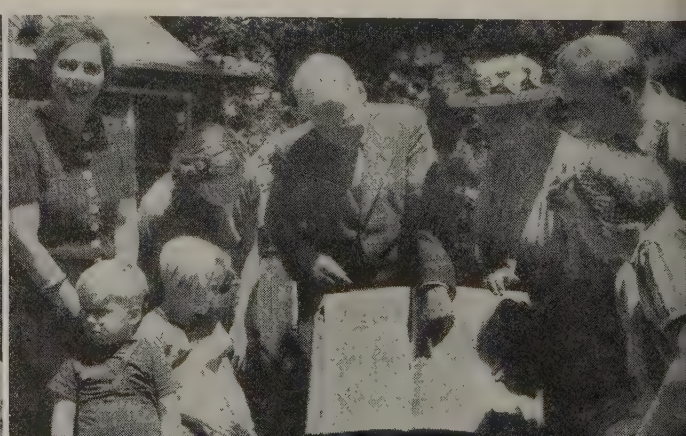
IT was Saturday, August 26, 1939, a red-letter day for a small group of people who, since early spring had been looking forward to this date with mingled feelings of hope and fear. For this day was to mark the opening of the first Young Adult Family Camp for Baptist families ever to be held in Southern California.

Thousand Pines, the camp site, had been newly acquired by Southern California Baptists, and it appeared to be an ideal spot for such a conference. Located in the San Bernardino Mountains not far from Lake Arrowhead, it could be reached easily by all. Recently renovated cabins, new bunk houses, dining-hall, chapel and other equipment seemed well adapted to the needs of family groups. The camp's natural scenic beauty and seclusion, separated as it was from other camps and main roads, gave it a particular appeal. Yet, in spite of the zealous efforts of the publicity committee to make these advantages known, so few advance registrations had come in that prospects for a successful camp had looked dismal indeed.

Nevertheless, even before the registrar was in camp, families began to arrive and they continued coming all day. When the first dinner bell rang that evening, more than seventy happy people gathered in the dining-hall. The committee members beamed, for this was at least twice as many as they had dared expect, and a good camp seemed assured. When the camp closed September 4, the number enrolled for all or part of the time had reached 132. Since the camp facilities for family groups had been taxed to the limit at the peak of the registration, little more could have been asked so far as attendance was concerned.

To explain how this camp came to be and what it was, we must go back to a meeting called early in the year by Oliver deWolf Cummings, Director of Christian Education for Southern California. To that meeting he invited a number of representative young married couples active in Southern California Baptist churches. He presented his idea of starting a summer camp for young married couples and their children. A certain amount of instruction could be offered as a part of the program, but there would be also well-planned recreational activities and plenty of provision for free time to follow personal inclinations. Animated discussion of the idea

LEFT: DR. D. J. EVANS, PASADENA, CONDUCTED THE OUTDOOR CHAPEL SERVICES
RIGHT: DR. GOODSPEED INTERESTS CHILDREN AND ADULTS IN AN ANCIENT BIBLE



llowed, and the general opinion was at such a camp would fill a definite ed in meeting the needs of the younger arried group.

As a result of this meeting a committe was appointed which soon met and scussed in detail the many problems nnected with organizing and promoting a camp of this kind. Rather than t an arbitrary age limit, it was decided advertise the camp for young married uples, and to announce a program for ildren of junior age and younger. This oved to be a satisfactory method of eeting the problem, as there were no isfits, but rather a homogeneous, sympthetic group. The majority of children ere less than six years of age, with ght of primary age and five of junior ge.

The program as worked out by the mmittee was both interesting and instructive. For the children, a graded hool, similar to a vacation church hool, was arranged. Three departents, beginner, primary and junior, et each morning from nine to twelve nder the leadership of women trained those fields. Displays of handwork ne by the children gave some indication of the nature of their work. The priary children took advantage of the mp location by enjoying frequent nare walks and nature-study activities. he juniors met regularly around a table der the pines and there enjoyed worip services, stories and handcraft. The ginners had a rhythm band, stories, ngs and plenty to do to keep them interested in desirable activities. Thus, uring the morning hours the parents uld participate in their own program hile the children were at work in another department.

The morning program for adults began t nine o'clock with a helpful series of apel talks, "Devotional Moments with e Bible," given by Dr. David J. Evans, astor of the First Baptist Church of asadena. Meeting under the pines in beautiful spot where they could see the alleys below and the rugged peaks in e distance, the group felt that they started the day with the right kind of inspiration. Two class periods followed, with two courses offered at each hour. "Problems of the Christian Home," led by Mrs. Crowell D. Eddy, of National City, was helpful to many. Those not in her group attended the class discussing "Religion in Personal and Social Life," which was conducted by Dr. Frank A. Eden, Director of Evangelism for the Pacific Coast, and Dr. Clarence Hendershot, Professor of History at the University of Redlands. At the next period Dr. Evans taught a course in "Exploring the Bible—The New Testament," and Dr. George A. Gleason and Mr. J. Milton Johnson led a class in "A Vital Church Program for Young Adults—Plans and Materials." Dr. Gleason is an expert in the field of church group activities for young adults, and Mr. Johnson is the teacher of a class of young married people and a past president of the Baptist Young People's Union of America. With such a comprehensive course of studies and so splendid a faculty the success of the morning program was inevitable.

The afternoon began with a rest period which was followed by planned sports events, swimming, volleyball, ping-pong and horseshoe-pitching.

As soon after the dinner hour as was convenient everybody gathered for the campfire program. The first half-hour was planned especially for the children with plenty of singing and a good story. Then came an intermission of half an hour. During this time the smaller children were put to bed. When all the adults had reassembled around the fire, the camp nurse made the rounds of the cabins and kept a watchful eye over the children. Short, helpful, good-night talks formed the feature part of the second campfire session. Camp members with musical talents also provided special vocal and instrumental numbers.

In addition to the regular faculty members, several special speakers were brought in from time to time for campfire talks and the like. A high spot on the program was an address by Dr. Edgar J. Goodspeed. He displayed a number of his rare Bibles and manuscripts and explained many helpful things about them.

This, then, was the nature of the program planned and carried through in the experimental camp which marked an advance step in the constantly expanding program of summer camps and activities that are being promoted by the Department of Christian Education in Southern California. A few further details may be of interest and help to any who contemplate starting a similar camp.

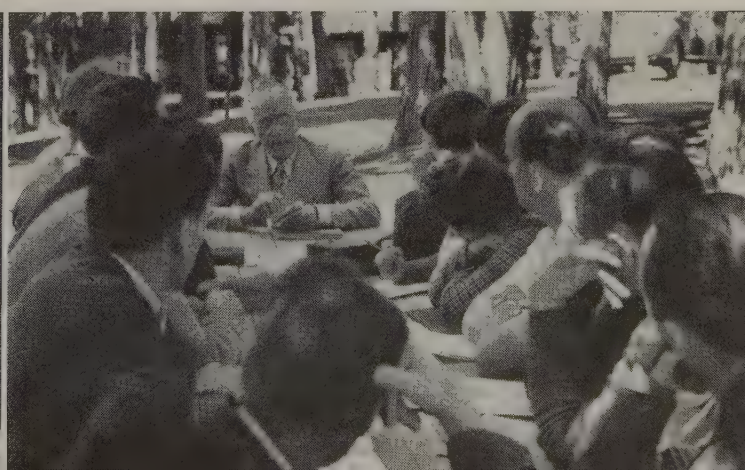
The cost was kept as low as possible: $9.00 per person for ten days and $4.50 for children. This sum included all meals and lodging. There was also a registration fee of $1.25 per adult; each family with children paid an additional $1.00. Everyone ate together in a common dining-hall. Since an excellent cook had charge of the kitchen the meals served were far superior to the average camp meal, and everyone was more than satisfied in that respect. Camp members took turns in setting up and waiting on tables.

Since the camp members were adults, many of them parents, no part of the program was made compulsory. The idea was to keep everything so profitable and appealing that everyone would desire to participate. On the whole, everyone did co-operate wonderfully and there was a fine spirit of congenial fellowship.

There is undoubtedly room for improvement in planning the next camp, but the general opinion prevails that the first was a great success and a worthwhile venture into a new field. It provided a helpful, interesting, enjoyable and inexpensive vacation for a number of families. It is now paying dividends in enlarged visions and increased and more intelligent participation in the religious programs of many Baptist churches in Southern California. Careful planning is essential and must be coupled with a great deal of advance advertising. If enough people are willing to work, similar camps can be every bit as successful elsewhere.

PEGGY HUGHES LED THE JUNIOR GROUP IN THEIR DAILY WORK

DR. GLEASON DISCUSSES A CHURCH PROGRAM FOR YOUNG ADULT



Shall We Study Church History?

CHURCH history is the narration of all that is known of the founding and the development of the kingdom of Christ on earth. The term church history is commonly used to designate not merely the record of the organized Christian life of our era, but also the record of the career of the Christian religion itself. It included within its sphere the indirect influences that Christianity has exerted on social, ethical, aesthetic, legal, economic and political life and thought throughout the world, no less than its direct religious influences.

H. Armstrong Roberts

Religion is a universal factor in human life. The religious life of every organized people has a history of its own.

The history of the church should show the progressive accomplishment of God's purpose through the centuries, taking full account of the obstacles that have presented themselves to the triumph of Christianity and the means by which they have been surmounted.

1. History is acknowledged by all to be one of the most valuable instruments of intellectual culture. Church history is so essential a part of universal history that the history of humanity would be incomplete and unintelligible without it. Universal history is best understood when Christ is regarded as the central figure, for whose advent the past, with its systems of religion, philosophy and government was, in an important sense, a preparation; and when Christ's church, under his guidance is recognized as the aggressive and conquering power in modern history.

2. Without a knowledge of the history of the Christian church in all its departments and relations it is impossible to understand the present condition of Christianity with its multitudinous sects, its complicated doctrinal systems and its variegated forms of organization, life and worship.

3. The history of the Christian church is, in one aspect, the history of Christian life. To know how the people of God have, from age to age, struggled and suffered and triumphed will tend to prepare us to meet the trials that always beset the Christian life; to know how large a proportion of those that have professed Christianity have lived in sin and dishonored the name of Christ will tend to put us on our guard against a similar failure, and to prevent us from despairing when we see how imperfectly many of those around us fulfil their Christian duties.

4. The study of church history enables us to see the working of great principles through long periods of time. Church history is a commentary on the Scriptures. For every teaching of Scripture we can find many a practical exemplification. We can show, as it were, experimentally, how every departure from New Testament principles has resulted in evil—the greater the departure the greater the evil. The study of church history, while it may make us charitable toward those in error by showing us examples in all ages of high types of religious life in connection with the most erroneous views of doctrine, will not tend to make us disregard slight doctrinal aberrations; for we shall know that the most corrupt forms of Christianity have had their origin in slight deviations from the truth.

5. It may be said with confidence that the great mass of minor sects have been formed by those ignorant of church history, and that a knowledge of church history on the part of their founders would have prevented their formation. A widely diffused knowledge of church history would tend powerfully toward a unification of thought as to what Christianity should be, and would be highly promotive of Christian unity. On the other hand, a knowledge of the vast results that have followed from the emphasizing of particular aspects of truth in the past would tend to prevent an underestimate of their importance in the present.

6. The history of the Christian church furnishes the strongest possible evidence of the truth and assurance of the final triumph of Christianity. If Christianity has surmounted obstacles seemingly almost insuperable; if though sometimes submerged in corruption it has again and again shown itself able to shake off the accumulations of error, and then to march onward with primitive vigor; we have every reason to believe in its sufficiency for all the trials to which it may hereafter be subjected.

—ALBERT HENRY NEWMAN, *A Manual of Church History*, Vol. 1. Used by permission of The Judson Press.

Lord, Make Me Useful

A Young Person's Prayer

By P. R. Hayward

Eternal Creator of a working universe, grant that I may be a useful member of thy vast household of life.

I have learned that thou hast ordained for each part its place in the ordered system of thy mighty plan.

Thus, I crave to be fitted to play my part in the whole.

Grant me the patience to learn the skills of labor.

Teach me the art of understanding the ways and the whims and the possibilities of people.

Open my mind to the meaning of the world in which I live and of the forces that seek to degrade it or to redeem it.

Make me aware of the bitter needs of the poor and the unfortunate.

Equip thou my hand and mind and heart for my share in building a new world of justice and good will.

Thus, make me useful, O God. In the name of the Servant of Mankind. Amen.

Organized Information
at Your Finger Tips

DO you save magazine and newspaper clippings? If you do enjoy this hobby, make it pay dividends in your church work. A well-kept file of information can become a very real help to a church school teacher, to a young people's society leader or to a department head, only to mention a few.

What you save depends upon your interests. For example, the teacher of a class of high school boys might begin by saving any material that bears upon the lessons that he must present during the next quarter. A study of his quarterly will give him a basis for his collection. If his class is studying the new Keystone Course, "The Church Faces Today's World," the teacher will keep a file of all magazine and newspaper clippings on race relations, the questions of pacifism, freedom of worship and the like.

At the same time that this church school teacher reads to increase the information of his pupils, he will wish to increase his own. Many teachers are woefully ignorant of the history and the work of their own denomination. A file of information gleaned from such church papers as the BAPTIST LEADER, *Missions* and *Young People* can add greatly to their knowledge along this line.

Any wide-awake church school teacher will wish to keep himself informed on new developments in the field of religion. When a great movement like the World Congress of Christian Youth that met in Amsterdam, Holland, in the summer of 1939 occurs, the alert leader must understand its significance. He will wish to clip all stories about it and discuss them with his class.

In this day of learning-by-doing every class of active high school boys is interested in service projects. The teacher who keeps a record of all suggestions for such projects—in the church, in the school, or in the community—will help his class to find a real place for itself.

All young people enjoy parties. However, a leader often hears the complaint, "Oh, that's old stuff! Let's do something different for a change." If he collects clippings and notes on unusual summer or fall hikes, winter parties and all kinds of recreational activities, his class will consider him a good friend as well as an instructor.

A church school teacher, however, is not the only church worker who can benefit by a carefully filled file. Too often the young people's societies depend entirely upon the material furnished in BAPTIST LEADER for their meetings. Those pages are intended only as suggestions. The writers hope that the young people will use their initiative and think through plans of their own for the meetings. If an interested president or adult adviser kept a file of items gathered not only from BAPTIST LEADER but also from *Young People*, *'Teens* and other sources, meetings could be made much more valuable. This material might cover worship, discussion topics and service projects.

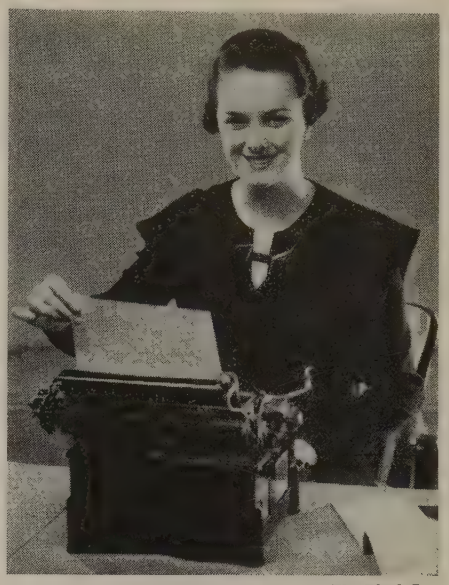
Under worship, the leader would expect to find suggestions for special music, or perhaps the story of some favorite hymn. Good reproductions of great religious paintings add to a service. Well-chosen poems also contribute much. Besides these more specialized classifications, general articles and paragraphs can be found that will work into the theme of the day. A column like "The Daily Life of a Christian" in *Young People* is a rich source for this sort of clipping.

The daily newspaper, magazines and religious periodicals often carry stories about interesting hobbies. These accounts belong in a file of suggestions for meeting topics for young people's societies. Special stories or articles on Christmas, Easter, Thanksgiving and other holy days and holidays serve a genuine purpose. Accounts of events in world religion should play an important part in any discussion plan.

Like the church school class, the alert young people's society will seek to know about possibilities for church, community and school service projects. Also like the class, they will be interested in "different" social affairs. Needless to say, clippings can serve well in both instances.

How many times does a department superintendent moan over his need for teachers? If he kept a file of all possibilities for teachers in his department, he would know whom to approach when he wished someone to take that class of fourteen-year-old girls. Such a file should include information concerning the age, the training and the experience of prospective teachers. A few notes on their personality traits will also be helpful.

Since the superintendent is often responsible for the opening worship service of the department, a collection of material for these services will aid him greatly. This collection would be similar to the one described for the young people's society leader and would include music, poems, pictures and general items. He will also find helpful a file of suggested pianists, singers and instrumental soloists.



The Black Box

TAKE NOTES ON THE BOOKS OF METHODS THAT YOU READ. DEVISE A SYSTEM OF NOTEBOOKS OR CARD INDEX OR A FILING SYSTEM THAT WILL MAKE IMMEDIATELY AVAILABLE TO YOU THE IDEAS THAT CAN BE APPLIED TO YOUR WORK AS A CHURCH LEADER

Your clippings and notes may be filed in heavy manila folders, nine-by-twelve inches in size. This size is preferable to others for it accommodates magazine pages with only one fold. A sheet of stiff cardboard may be inserted at the beginning of each section and labeled according to the section. For example, one sheet would carry the title "Worship Materials" and the folders following it would be marked "Music," "Pictures," "Poems" and "General." Of course, you do not need to make your file so detailed as this, but as it grows you will find subdivision necessary.

Some people prefer envelopes for filing. In this system, one large envelope may contain several smaller ones—marked according to the subdivisions. Folders are less expensive, however.

Do not keep worthless clippings, but on the other hand, do not feel hesitant about retaining anything that gives a reasonable promise of use. Friends will often give you old newspapers and magazines if they know you wish them. Almost every one of them will contribute at least one valuable clipping to your collection. When you read at the library or at home, make notes. Add these notes to your file. Develop it into a real source of help in all of your activities.

A hodge-podge of information is not usable, whether it be on paper or in your mind. Organizing one will help you in organizing the other. So start a file and make it work for you.

Young People's Meeting

On the following pages appear topic developments based on the Christian Endeavor topics and adapted for Baptist use. In order to give young people's groups a wider choice of helps for their meetings, those who have planned the material thought it best not to divide it into topics for the intermediate or senior young people. Under this arrangement, Young People's Societies—Intermediate B. Y. P. U., Senior B. Y. P. U., or C. E. groups—can choose the four or five topics needed for a month's program material. In making a selection be careful to consider the particular needs and problems of your own society.

THE PRICE OF FRIENDSHIP[1]

By Harriet Vaughan

Scripture: John 15: 8-15; Proverbs 18: 24

Friendship, like electricity, evades definition. We know how we must handle electricity to enjoy it, and with what attitudes we must approach friendship to enjoy it. Essential to friendship is an attitude of utter honesty. You would be ashamed to hide the truth from a friend and are honest even about yourself. Another attitude necessary to friendship is tenderness. Greed or the ties of blood or a common fear or distrust bind some people together. However, friends are drawn together by a certain regard that each feels for the other. "When a man becomes dear to me," said Emerson, "I have touched the goal of fortune."

An Old Testament Friendship

There have been great friendships in the past, and it is interesting to think how much some of these cost the individuals. Suppose you were the son of a powerful king and you knew that some day you would rule over his great kingdom. Would you not be proud and happy about this privilege? Then suppose you had a friend—the finest boy you ever had known. With him you had more good times and more real serious talks than you ever had with anyone else. Then suppose you suddenly realized that the people of your kingdom had come to see in your friend the same fine qualities that you recognized, and they wished him to be king instead of you. Suppose you could see that even God had chosen him in preference to you, although as the king's son you were the rightful successor, while he was only a poor country boy.

Now, how would you feel? Could you continue to be as good a friend with him as you had been? Could you pay with your throne for your friendship and all it meant to you? Or would the price be too high?

Many, many years before Christ was born a young prince really had to make this choice. He knew that the other boy would be the better king, so he paid the cost and actually helped his "rival" to gain the throne! The father-king, however, became terribly jealous and wished to kill the shepherd lad. He tried time and time again to take the young man's life, but always the prince warned his friend in time for him to escape. Finally, the prince and his father were both killed in battle and the country boy did become king. Probably you have guessed that the prince was Jonathan; the shepherd, David; the king, Saul. If Jonathan had not been willing to pay heavily for his friendship with David, Israel never would have had its greatest king.

Are you willing to pay for your friendships?

A Friendship Out of the Past

Perhaps you would willingly give up a throne for a friend, but do you think that you could risk giving up your life for another person? Listen to this story!

Dionysius, a tyrant who ruled Syracuse in Sicily a long time ago, became quite angry with Pythias, a young man of that city. The dictator demanded this boy's life, but he did permit him to return to his home to set his affairs in order before he died. That is, he allowed this privilege upon one condition—a hostage had to remain in prison in place of Pythias. Of course, Dionysius never dreamed that anyone would be so foolish as to act as hostage. But Damon, Pythias' dearest friend, felt confident that the condemned young man would return in time for his execution. Because he trusted his friend so much, and also because he loved him enough to die in his place if he should not return, Damon offered to serve as hostage. Dionysius was amazed, but he accepted the offer. Excitement ran high in Syracuse when Pythias left. Would he really come back? Or would Damon have to die in his place? Finally the day of the execution arrived—and Damon presented himself before the ruler to die! Dionysius was so touched, however, by the great loyalty displayed by these youths that he not only forgave Pythias, but asked to be accepted as a friend by both Damon and him.

These youths did not consider any price too high for a friend.

A Life Lost—A Life Saved

The friendships about which we have talked so far have been those of a prince and of a successful young man. Really important friends, however, often come from very humble backgrounds. We Baptists all know Russell Conwell, the great preacher who founded Temple University and built the Baptist Temple in Philadelphia. Did you know that if it had not been for Mr. Conwell's servant this fine man might never have become a Christian?

Little Johnny Ring was too young and too small to enter the Civil War as a soldier, so he joined the battle as Russell Conwell's servant. At that time Mr. Conwell thought that he did not believe in Christianity at all. He used to laugh at little Johnny because the boy read his Bible every night and believed earnestly in God and his Son, Jesus Christ. One day the camp received a surprise attack. The men retreated hastily across the river and burned the bridge behind them. Suddenly someone noticed Johnny Ring was not with them! Where could he be? Then they saw him, crawling with his clothes ablaze across the flaming bridge. And in one hand he grasped a sword. The men rushed Johnny to the camp hospital, but he died a few hours later. He died clasping the thing that had cost him his life, for Johnny had gone back to Conwell's tent to save the sword presented to the captain by his men. On the sword were the words, "True friendship is eternal!"

"I vowed that from that moment," Mr. Conwell said later, "I would live not only my life but that I would also live the life of John Ring." The former atheist-captain became a great leader in Christianity. He made millions of dollars as a lecturer and writer, but every penny went back into Christian work.

Johnny Ring gave his life and turned a friend to Christ. Was it worth the price?

Jesus Says, "Yes!"

Jesus thought that friendship was worth a man's life. He not only taught this truth, but he actually lived it out in his own life. He was and is the perfect friend. The disciples felt the honor of his companionship and we for whom he died should appreciate our great opportunity. As an expression of our gratitude for his friendship, paid for by his life, we can try to be as kind, as generous, as loyal and as self-sacrificing in our companionships as we think he would wish us to be. It is a real challenge and a costly one, but you can meet it!

(Please turn to page 43)

[1] Intermediate C. E. topic for June 2.

THE CASE FOR POPULARITY[1]

By Harriet Vaughan

Scripture: John 12: 42-43; Matthew 22: 37-39

What Is Popularity?

Popularity is the open or manifest approval of the people. That is the primary meaning of the term. But no case *for popularity* is as simple as that sounds. For the approval of "the people" is not easy to win; and the approval of *all* the people is something that no person ever has won. Yet the wish to be popular is a natural desire with every normal boy and girl, and each one should strive for popularity.

A boy can be popular with his associates. He can win the approval of his teachers and his classmates. He can gain the high esteem of the people of his church and community. A girl can be a favorite in the circle of her acquaintance. She can make that circle very wide if she will *learn* and *obey* the simple Rules of Popularity.

Do We Hate Rules?

The person who will not keep rules never will reap the benefits of popularity. It is a bit discouraging to be reminded all the time that one must obey rules, RULES, RULES; but being popular and keeping popular is an art, and every kind of artist has to remember that rules must not be thrown aside. So when we ask, "How does a person get to be popular?" the answer is, "Commit the law of popularity to memory and obey it every day!" Many boys and girls feel that they cannot be bothered about what people in general think and say. But right there lies one of the first rules of popularity. If we do not "bother with" other people, they will not go out of their way to "bother with" us. On the other hand, what the people (who know us and watch us) think about us is so important to us that we cannot afford to pass the matter up and forget about it.

"Forget Self," Says Popularity

You never can be popular if you insist on making only two or three close friends and show no interest in the other people whom you know. It is delightful to have and to enjoy special friendships, but it is a form of selfishness to turn your back on the entire church and community merely because you happen to be fond of two or three people. If you always must have your own way, popularity will pass you by. Do you like to criticize others, or to repeat bits of gossip? If so, popularity will cross the street to the other side as you approach. Nor can a poor loser win popularity. In short, one can be so full of one's self that all the other nice people are simply crowded out.

Can a Christian Be Popular?

The answer is a big YES. Indeed, every Christian should study and plan and pray to be popular. If the people who do not know Christ approved of and admired all Christians, what do you think would happen? Would not more and more of them turn to Christ? Naturally, the people seek to be like those whom they esteem and admire. We have not forgotten that Christ said, "Ye are the salt of the earth . . . . Ye are the light of the world . . . . Let your light so shine before men . . . ." (Matt. 5: 13-16). Even so, may youthful Christians win the confidence of their associates and lead them to know and love Christ.

In one of our American cities there lived a young man of humble birth, who worked at "being popular" in order that he might lead others to Christ. Like Jesus, he "went about doing good." By his kindness, his warm handshake, his friendliness, his cheerfulness and helpfulness he drew people to him, that he might lead them to Christ. Because he constantly remembered Acts 10: 28, every kind of person loved him. "That man is a Christian if there ever was one," the people said of him. He made his popularity a power for good.

Popularity May Come and Go

If you are a loyal Christian, you may expect to be popular with those who appreciate your ideals and your work. If what you do helps others, they will like you and speak well of you. There is a physician in New York who came from Vienna several years ago. The hundreds of sick people who have been healed by his treatments are truly grateful. Their praise has made him popular. His former patients carry the proof of his knowledge and skill in their minds and bodies. They feel as did the blind man whom Jesus healed—"I know, that, whereas I was blind, now I see" (John 9: 25). But "the people" have proved fickle many times, and have turned against their real helpers.

You recall how Jesus drew great multitudes to him. They were ready to take him for their leader and make him their king (John 6: 15). They followed him until they discovered that he would not destroy the yoke of Rome in the way they had planned. They desired a king who would use the force of armies. When Jesus explained that his kingdom was not of this world and was not based on hate but founded on love, he ceased to be their ideal. He was no longer popular. These people who followed Jesus for a time did not desire any "kingdom" that did not promise to destroy their enemies. You would not wish to be *popular* with people whose minds are full of jealousy and hate.

Popularity through Success

On the other hand, men and women have won and enjoyed a great popularity by some splendid success. They had a vision or a mission and went ahead not thinking of the people; then suddenly success came to them, and with success a storm of popular approval. There is a story of a college professor who laughed at Thomas Edison's first electric light, saying that it was a nice toy. But a little later all the people laughed at the professor and Mr. Edison became the popular idol. He had given the people light.

Then there is Lester Pfister, of El Paso, Illinois, who developed a better, hardier type of corn. While he experimented, suffered and almost starved his children, his neighbors said that he was "crazy," but when Pfister's superior grain made America's rich acres yield more and better corn, the "crazy" man was brought to New York to tell his success story over the radio. As though in a flash, success brought him popularity and fame.

Second-Mile Popularity

If you seek popularity so that you may be happier and more helpful to others, you must be ready to go the "second mile" in service. You must be willing to show less of self and more of Christ in your daily contacts. Jesus won, at the last, with a cross, and you cannot expect to win easily. You will have *to see, foresee, smile, keep true* to yourself and *loyal* to others, and *carry the spirit of Christ* to the very end of the "second mile."

HINTS FOR A GOOD MEETING

Those who are asked to assist with this program might bring in the names of local or state or national people who have had "success popularity" and also names of those who have had "second-mile popularity."

Or, if it seem more fitting, a discussion might be conducted in answer to the following questions:

What would make an individual popular in our community? What would make him unpopular?

What would make one popular in our society? In our church?

It may be suggested at this meeting that your society accept a definite "second-mile" project, something that would make the society more popular with other young people of the church and community.

(Please turn to page 43)

[1] Intermediate C. E. topic for June 9.

BOYS AND GIRLS TOGETHER[1]

By Harriet Vaughan

Scripture: 1 Corinthians 9:24-27

*Brrr..r...r...r...*rang the bell that closed the new Junior High School for the day. Within the next moment the doors opened. Columns of laughing boys and girls hurried out. They called to one another; here and there they formed interested groups. Then they moved out to the street. They seemed to flow in every direction. It was as though everyone had some bit of news to share with the others. As far as you could see them boys and girls were calling and jesting back and forth. A few minutes later the streets were silent. Young America had gone home.

Such a scene is commonplace in our land. Yet it has not always been so. Only within the last one hundred years have girls had equal opportunity with boys for education. It has not been so long since the girls could take their places beside the boys to help carry on the work of the world and to direct its thought.

The Influence of Jesus

In many places in the world today girls are not free to take their places with boys. In fact, the old world did not give girls and women any important place. Before the teachings of Jesus Christ changed the thinking of the people, woman's value was fixed in terms of service that she could bring to her family or husband. In some places she did not even have the right to eat at the table with the men of her family. But when the Gospel of Jesus Christ was preached, those who understood his teaching began to see that women were equal with men in the sight of God.

Opportunities for Growth

The time of youth is the period of free and joyful experiences. American boys and girls are offered every opportunity for bodily growth and mental development. But social contacts are as important to personal development as are the food we eat and the books we study. For happiness and usefulness in life depend on being able to understand other people and to associate with them on equal footing. When boys and girls study together, work together, play together and plan wholesome projects together, all are benefited by these happy contacts. Christian boys and girls have high ideals; they are taught to respect one another and as they are associated in interesting tasks, their being together and thinking together has a refining influence upon their lives.

[1] Intermediate C. E. topic for June 16.

Enjoyment of Learning Together

Personal growth comes to the individual—boy or girl—when the mind's urge is followed to gain new knowledge. Not only have boys and girls an opportunity to gain new knowledge, but new methods of study and research make the hunt for such knowledge an exciting quest. In the search for scientific facts, boys and girls can go together. By reading, by making experiments, by comparing new facts, the ability to form clear and correct judgment is gained. A certain group made up of boys and girls organized a reading circle for a special purpose. They wished to know more about the life of missionaries in foreign lands, so they read a selected missionary book together. This group had the joy of social contact and mental development.

Young Christians Have a Right to Pleasure

The wisdom of Jesus prepares boys and girls to discover and enjoy the good things of life. If anyone thinks that Jesus would take away the wholesome pleasures of boys and girls, that one does not understand the mind of Jesus. In fact, his teachings keep youth sound in body, wholesome in mind and pure in spirit to enjoy the enthusiasms of life. The ideals of young Christians urge them to know and understand the universe about them. In fact, there is fun in study, particularly when boys and girls specialize in certain lines of research together. There is biography, music, poetry, or even stamp collecting that they may enjoy together. Young Christians may increase their health and happiness by well-planned gatherings in the church, or picnics or long tramps in God's great out-of-doors. If girls and boys advise with their counselor before such diversions are undertaken, the program at such times will prove both helpful and character building. One group of Vermont boys and girls built an outdoor fireplace in a corner of their pastor's big yard. There they gathered frequently for informal suppers. From time to time the boys and the girls vied with each other in the art of outdoor cooking. It is not surprising that their good pastor smiled kindly upon the good times these young folks enjoyed together. In this way they were becoming better Christians.

Growing by Serving Together

A young Christian will wish to spend more time thinking in the terms of "you" instead of the term "me." "What can we do to help things along?" boys and girls like to ask. They want a hand in every important forward movement. Looking on is not nearly so interesting as helping on. In a certain church the boys and the girls waited on the tables at the Wednesday night church suppers. In that way they learned to be easy and feel at home in the presence of adults and strangers. In another church the young people offer themselves for training in the Christmas and Easter pageants and in dramatic missionary plays. They have delightful times together as they learn something of costuming, stagecraft and lighting. After they have entertained their own people with a pageant or a play they are often invited to give it in some other church. At other times, they are requested to carry their plays to people in rural communities. A successful junior choir in another church offers boys and girls an opportunity to serve and at the same time receive free instruction in music. In a certain Sunday school the intermediates assumed responsibility for leaving the church school rooms in perfect order when the classes adjourn, and these same boys and girls offered their services to the pastor during a campaign to increase attendance. Under the pastor's direction they were so organized that the entire membership of the church could be reached with a special announcement within an hour's time, the boys and the girls acting as swift-footed Christian heralds.

Together for Christian Fellowship

In their church, directed by an understanding counselor, boys and girls can meet together to discuss the problems of life in which they are most interested. In this Christian atmosphere they can express themselves, they can give voice to their serious thoughts, they can speak of their Christian ideals, they can talk about ways of being helpful to one another and useful to their church and community. When our world is made more nearly Christian, these young people will have a big part in the work, for together in their church schools and societies they learn what it means to be Christians together.

HINTS FOR A GOOD MEETING

It would be helpful if the leader would learn what intermediate groups of other churches are doing, to see if other groups are carrying through successful projects. This is helpful information. It is important that each meeting should lead to some definite action. Boys and girls will be interested in carrying through projects that can be completed within one week.

Questions for Discussion

What service projects would be best suited to our society?

What can we do to increase the Christian fellowship of our society?

(Please turn to page 43)

THE POSSIBLE YOU[1]

By Hillyer H. Straton[2]

Scripture: Isaiah 40: 28-31; 1 Corinthians 1: 26-29

Introduction

Bill Palmer had been very active in e church, in the young people's so-ety and in the Sunday school. He was ite an earnest young man and seemed possess certain potential qualities of ristian leadership. He was a glib ker and, in his way, he tried to serve rist. So, because of his open person-ty, everyone liked Bill. However, he s mentally lazy. When he learned of job with pay that seemed large to m, he quit high school in his junior ar. After a while Bill had sense ough to realize that his job had no ture, so he began to cast about in his nd for something better. One day he nt to the new pastor of the church discuss the matter of entering the nistry. When Bill began to talk aphically of the call to preach that d come to him, this wise minister gan immediately on the subject of ucation.

"Bill, the first thing for you to do is to mplete your high school work. Then would suggest four years at one of our ptist colleges. When you have com-ted your college course, I will advise h you regarding one of our good ptist seminaries. Upon graduation u will then be adequately prepared r full-time service in the vineyard of rist."

"But that means eight years and I nt to serve Christ now. Doesn't the ble say that if we open our mouths, d will fill them?"

"No, Bill, the Bible does not say it actly that way. God will fill our uths, but not until we fill our heads st."

God Gives Strength and Wisdom

God gives strength and wisdom today exactly the same manner that he ways has given it. God never has ened the head of man and poured eas through a celestial funnel. God ves power, strength and knowledge by e use of the facilities with which he s endowed us. If we wish to increase r knowledge we must study and exer-se our minds.

In the Corinthian passage suggested r use with this topic Paul says that ere are not many wise or mighty who e called to serve God. By this, Paul not making a plea for simpletons or llards. He is simply stating that a coming humility must accompany the ue servant of Christ. Remember that Paul wrote to young Timothy: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2: 15). Paul was exceedingly conscientious in training the young men that came under his ministry. For example, consider Timothy, Titus and John Mark.

Interestingly enough, although the early Christians were accused of being "unlearned and ignorant men," they were among the foremost leaders and thinkers of their day. Ernest Findlay Scott says: "The audiences for which Paul wrote his epistles must have had no ordinary intelligence and this would be equally true of the Palestinian Christians. By the very fact that they had broken with conventional Judaism they gave proof that they were able to think independently." The apostles could have been "unlearned and ignorant," but instead they profited by their association with Christ and grew in wisdom and in appreciation of men and the Kingdom.

God Gives Understanding and Appreciation

The talented daughter of one of our great Baptist leaders, fired by her enthusiasm for Christ, presented herself for foreign mission service. The trip to the field was filled with interest and excitement. She was storming the gates of paganism to bring the message of Jesus to lost men.

Seven years later she arrived back in the United States on her first furlough. After the pleasant year of residence here with family and friends, she stood on the station platform, leaving to go back to the mission field. But this time the thrill had lessened. The high sense of a great call still throbbed in her heart, but it was tempered by realities. She knew how hard was her task, how dim were the lamps of China.

Seven years before, God had given her strength to leave her family, her home, her country, and to enter upon her world-changing mission. During her first years of service she had learned at times to run with the enthusiasm of the task and not to be weary.

The kind father asked, "Daughter, is it harder to go back than it was to leave the first time?"

"Yes, Dad, infinitely harder." But now, as she returned, God gave her the strength to walk through the menial and humdrum tasks of the day. His abiding presence made them meaningful. Now she knew that God's kingdom is brought in by those who can walk day after day and not grow weary. She could have become embittered and unbelieving but instead she advanced to a keener appreciation of the possibilities in the Christian way of life.

A Program of Training for Your Society

Find out how many members of your society have had some special Christian training, such as a leadership education class for a week or two at a Christian assembly.

Consider the possibility of a leadership chart with the names of each member of the society on horizontal lines and the various training facilities in the church and the state on vertical lines, using a star or a check in the correct space opposite the name of each member. Such a chart would show at a glance the individuals who were particularly interested in special training.

This chart should include at least three books of particular religious value. This year each Christian ought to read *The Nazarene*, by Sholem Asch. Though you will not agree with all of it, you will have a picture of the life and the times of Jesus that you never will forget. Kenneth Latourette's little volume, *Toward a World Christian Fellowship*, is also good reading.

For the society as a whole, enter upon some project to raise sufficient funds to send at least six members of the group to one of the Baptist summer assemblies.

HINTS FOR A GOOD MEETING

This meeting should pound home the truth that training is essential to vital Christian service. Do everything in your power to impress the group with the absolute necessity of Christian training if they are to serve Christ and the church to the best of their ability.

In connection with the discussion presented you might develop a debate on the following subject:

RESOLVED: *That formal training is essential to adequate Christian service.*

One side could point out that Moses and Paul were the best trained men of their day. On the other side it could be indicated that Dwight L. Moody and Charles Haddon Spurgeon did not receive formal training. This will raise such questions as—Did they not train themselves? Would they not have been even more effective if they had gone to college and seminary?

The debate should stimulate a great deal of interest in the whole topic of education and special training. The leader should point out, after the discussion, that no man ever has succeeded as a Christian leader without some training. Some have been educated in formal institutions. Others have received their training in the more difficult school of self-education.

Prepare a blackboard with three parallel columns. At some appropriate time during the meeting ask the group to make a list of the places where

(Please turn to page 43)

[1] Senior C. E. topic for June 2.
[2] Pastor, First Baptist Church, Detroit, Michigan.

YOUTH IN THE WORLD-WIDE FELLOWSHIP[1]

By J. Carrell Morris[2]

Scripture: Romans 1: 8-16

What Is the World-wide Fellowship?

Have you ever thought what it means to say you are a member of the Church of Jesus Christ? For all of us, of course, it means membership in some local congregation, but more and more young people are seeing themselves as a part of the great company of persons all around the world, regardless of race or denomination, who are striving to practice the ideals of Jesus. This scattered, invisibly united host is also what we mean when we speak of the world-wide fellowship.

When the Christian church was young all members could feel themselves to be parts of one organization as well as parts of a spiritual church, but in the many splits that occurred during the Reformation period the church lost its universal organizational nature and became divided into many sects. In the centuries that followed there came such misunderstandings among these groups that even the spiritual unity that might have prevailed was almost forgotten.

The modern movement to give expression to this world-wide fellowship had its beginnings in the great missionary endeavors of the nineteenth century. These made people look at Christianity as a world movement, rather than simply a local or national endeavor. Even today missions remains the strongest single force working for the idea of fellowship over the whole world.

Led on by this, Christians in the past thirty years or so have come to feel more and more the one spirit that possessed all of them in spite of their many differences. In seeking to give this feeling some outward sign or expression, they have begun the so-called "Ecumenical Movement," which you may have heard discussed in connection with some of the services of your church.

This was started early in this century at two great conferences held at Stockholm, Sweden, and at Lausanne, Switzerland. To these meetings church bodies from many denominations all around the world sent representatives to discuss what they had in common and how they might co-operate. In recent years there have been other gatherings on an even wider basis, until now world-wide fellowship has become a real thing to many. Two of these gatherings were held in the summer of 1937, one at Oxford and one at Edinburgh; in December of 1938 representatives of all the missionary forces of the world came together in another significant meeting at Madras in India.

Through the efforts of these conferences there is now in process of formation a World Council of Churches that will seek to give continuous witness to the world nature of the church.

The Role of Youth

What part have young people played in the beginnings of this world movement? In one way young people have been the forerunners, for youth organizations were among the first to show how Christians may work and find fellowship together, even though their specific beliefs may differ. Agencies such as the Y. M. C. A., the Y. W. C. A., the International Society of Christian Endeavor, the World Sunday School Association, the Student Volunteer Movement and the World Student Christian Federation have for many years provided an international, interdenominational means for youth to get together and express themselves as one world-wide unit.

However, these organizations have been special groups within the church universal and not the young people of the church as a whole. They have been represented at the conferences mentioned above, for there was a special youth section to the Oxford Conference, and a large number of those at Madras were young people.

However, in the summer of 1939 the Christian youth of the world came together in their first world-wide conference—at Amsterdam, Holland. There 1,700 young people from seventy-one different nations met to witness to their common bond in Christ and to seek bases of co-operation and understanding. These youth were appointed officially by their church organizations or by one of the international youth agencies previously mentioned. Of them 300 came from the United States. They represented all the major Christian church groups of our nation except the Roman Catholics.

Through the theme of the conference, *Christus Victor*, the young people found expression for their faith, so clearly revealed there, that "if we let him, Christ will be truly triumphant over our differences." While each person might hold to his denominational beliefs, at the same time all Christians may also discover a spiritual unity that will bind them together in the name of the Christ to whom they belong. This is the beginning of the realization of the world-wide fellowship for youth.

What of the Future?

Much remains to be done, for the unity we feel is weak and incomplete. We do not understand one another well enough, and our customs and prejudices continue to divide us in many things. Only a small proportion of young people have even been touched by the world-wide ideal, and now with nation set against nation the task becomes even more difficult. Yet one delegate at Amsterdam was inspired to say, "I know that I will be returning to a nation that soon may be at war. But whatever may happen, the bond of fellowship that I have found here cannot be broken. Under Christ we are one."

So also the future becomes highly significant to the world at large. In an age when peoples and nations seem to be moving farther and farther apart, the Christian church seems to be the one force binding men together. Through a world-wide fellowship, the church may be a mighty power in proclaiming again the brotherhood of all men to a war-weary world.

Here are the jobs for us as youth today, that the church may be ready and effective for such a proclamation:

Study and support the world outreach of the church—missions, the builder of the fellowship.

Learn the beliefs of our own and other denominations to see why we are divided. Seek co-operation between groups of churches around us on the things that we have in common.

Find out more about the youth of other lands and discover the things for which they are seeking, so that we may understand them as people like ourselves.

Develop a world spirit within the walls of our own church in order to reach out to young people everywhere.

HINTS FOR A GOOD MEETING

Invite young people from other denominations to discuss with you the problems of interchurch fellowship. Try to develop some plans for co-operation. If possible, ask someone who attended the Amsterdam Conference to lead your meeting and tell you more about that gathering.

References for Further Discussion

Report of the Amsterdam Conference. Write to the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y.

Toward a World Christian Fellowship, Kenneth Scott Latourette.

Comrades 'Round the World, S. Franklin Mack.

One Great Fellowship, Herrick B. Young.

Questions for Discussion

1. What things do all Christian churches have in common? In what

(Please turn to page 43)

[1] Senior C. E. topic for June 9.
[2] Chairman of the Committee on the United Christian Youth Movement.

WHAT CHALLENGES AMERICAN YOUTH?[1]

By J. Carrell Morris

Scripture: 1 Timothy 6: 11-16

The Heritage of the Past

Look about you at the world in which u live. Sometimes it seems as though the challenges have been met already. e challenge of a continent to be ex-ored and made fruitful for man has en faced successfully. The challenge bring power and machinery to the rvice of man through invention has led the modern world with all its con-niences. The challenge to conquer sease has been met by physicians and oratory technicians. All these prob-ns have yielded to the concentration, e patience and the skills of devoted en.

Yet somewhere a cog seems to have pped. In a land where ample food is ssible people still starve or subsist on eager rations. With untold possibilities r wealth, large sections of our popula-n face poverty. The benefits of medi-l science are denied because people not afford them. Slums and inade-ate housing abound in many places. ere is plenty of work to do, but mil-ns cannot find employment. Although pid communication provides the means better understanding, nations clutch one another's throats. What is the swer to it all?

Youth's Situation and the Challenge

Think of the young people you know. w many of them left school because ey had to go to work? How many of m are walking the streets looking for y sort of job, but finding none? How any of them have lacked the money to y the fees at a college that would ve trained them for useful service? rhaps you even know some who have en the inside of police courts because leness, combined with bad companion-ips, has started them down the wrong ad.

It is not strange if you know many o have been frustrated like this, for ey live in every town. Youth author-es estimate that two out of every five ung people never manage to complete gh school, and that the major reasons r such failure are economic. The same urces report that one million youth of hool age are not in any school, and at four million young people between e ages of fifteen and twenty-four are th out of school and out of work. This the situation that youth faces in the ichest country in the world."

This is the challenge that comes to uth today. Man has conquered nature, t man has not yet learned how to live with man and to make his knowledge serve man. The problem of distribution must be solved so that plenty and poverty shall not exist side by side. Machinery must be made to serve man and not to enslave him. Some way of international accord must be found so that youth may feel some security and hope for the future. These and other social problems must be solved so that man may find the way to abundant living in a mechanical age.

The American Youth Congress

In order to face the challenge of problems like these, the American Youth Congress was formed in 1934 by young people who already had become interested in these social issues. Young people believed that the answer to the pressing questions of the day could be found through the normal processes of democracy, that youth must fit itself to handle the tasks of citizenship in a democracy, and that opportunities must be given so that youth can get training for life and citizenship.

Since its first meeting the American Youth Congress has grown until it is today probably the most influential youth group in the country. It is a co-ordinating organization, bringing together organizations of all types—religious, political, trade-union, social—and it now has a total membership of over 4,000,000. The Congress works nationally through its many co-operating organizations, and locally through the many regional and community youth councils that it has set up across the country. At its latest conference in July, 1939, in New York, there were present 736 delegates, representing 63 national organizations and 450 local branches.

The Congress has consistently adopted a progressive program seeking to solve the many social ills of the country. Nationally the program has concentrated on jobs and education for youth, peace, civil liberties, race relations and citizenship. In addition, local groups have done fine work on housing and recreation projects.

Recent specific activities of the Congress have included the sponsorship of the American Youth Act, a bill introduced into Congress to provide $5,000,000,000 for furnishing 4,000,000 unemployed young people with proper educational and vocational opportunities; the holding of a great citizenship institute in Washington just before Lincoln's birthday in order to consider governmental problems. The 1940 Congress will meet July 3-8 at Lake Geneva, Wis.

The United Christian Youth Movement

Christian youth, too, have been conscious of the fact that attention must be directed to social ills, if we are to achieve surroundings in which the abundant life is possible.

Together with this there has come a realization that the Christian church does have a particular message for this modern world, and each group must do its utmost to accomplish its mission for the Kingdom.

As a result of this there came together at Lake Geneva in 1934 a group of young people from many denominations, who, facing the problems presented above, set up the "Christian Youth Building a New World" emphasis, which has since become the United Christian Youth Movement. This program, developed in meetings at Lakeside and Columbus, has brought into one co-operative movement nearly all the Protestant youth forces of the nation.

Beginning with the principle that the whole of life and its relationships must be subject to the principles of Jesus, the movement has centered its work in ten areas: Personal Religious Living, Helping Others To Be Christian, World Peace, Economic Problems, Liquor, Leisure Time, Marriage and the Home, Race Relations, Christian Citizenship and the World Outreach of Christianity. The major activity has been to encourage young people in communities and states to study these problems and then to associate themselves into co-operative, interdenominational Christian Youth Councils for the purpose of action upon these issues. Through this medium Christian young people are seeking together to solve the problems and meet the challenge that confronts them.

This is the challenge to Christian youth, that in the solving of these problems, Christian ideals and principles shall be preserved, that in the new world order the sanctity and the freedom of human personality, and the idea of the brotherhood of man shall be maintained.

HINTS FOR A GOOD MEETING

References for Further Discussion

How Fare American Youth? Report of the Maryland Youth Commission. Write to the American Youth Commission of the American Council on Education, Washington, D. C.

Inquire at the public library for the following materials:

Look, issue of February 13, 1940

Youngville, U.S.A., Report of the 1937 American Youth Congress

Report of the 1939 Congress of Youth

Write to the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Ill., for the following:

Reports of the Lakeside and Columbus meetings;

Christian Youth in Action Pamphlets. There is a small charge for these booklets.

(Please turn to page 43)

[1] Senior C. E. topic for June 16.

MY DENOMINATION AND ITS YOUTH[1]

By J. Carrell Morris

Scripture: 1 Timothy 4: 12-16

The past two weeks we have been considering movements of youth and Christian youth as a whole throughout our country and the world. This week we come closer to a consideration of Baptist youth. This, too, is important, for although we must always remember that we Baptists are but one section of the Christian forces, yet at the present time it is through denominational groups and their work that the great purposes of the church spread out and become known to the people. A strong denominational youth group has a certain value in itself but it becomes more useful when it relates itself helpfully to other Christian groups that are seeking to advance the work of the Kingdom.

Moreover, the youth program of a denomination occupies a highly important and twofold relationship to the denomination as a whole. On the one hand, the denomination has a particular interest in the education of youth so that they may come to take their places in the functioning of the denomination, and on the other hand, young people are already at an age when they feel a right and the ability to make some decisions and judgments, to begin having a part in the making as well as in the receiving of the denominational program. This accounts for the great number of different ideas and organizations that are presented to the young person, as well as the difficulty of obtaining a satisfactory relation to the whole program of the denomination.

Duplication of Work

Take a look at the many different groups for young people in the Baptist denomination. There is the Sunday school, the young people's society, the mission society, the weekday church school, the vacation church school and, for the college student some special student work. All of these come under the heading of religious education, but at the present time they are directed by many different organizations. Let us take a look at the three most important.

The Sunday school work is concerned with the first of the relationships mentioned before; that is, the training of young people so that they may take their place in the life of the church. For this type of work we are concerned as a denomination largely with the publication of lesson materials, teachers' helps and other similar printed materials. This kind of work is handled for the Northern Baptist Convention by The American Baptist Publication Society; so church school work, with its division into Sunday school and weekday and vacation school work, comes under the direction of this organization.

The young people's society type of work is represented in the Northern Baptist Convention by the Baptist Young People's Union of America. This came into being because of the second need of young people—to make decisions and to express themselves. Besides the local organizations, the national body in this case has been under the direction of the young people themselves. It has been interested particularly in developing better young people's groups, in training work, and in developing Life Service Consecration. It, too, trains for work in the church, but in this case it trains by doing.

A third type of work is the interest represented by the mission societies. In this case there is a combination of the educational and the expressional ideas, for while the job of the national group is largely to promote mission ideas in the local groups, the young people in the local church are organized into their own groups with officers to carry out the projects. These organizations are the World Wide Guild and the Royal Ambassadors.

Thus through the various denominational agencies an attempt is made to satisfy the many needs of young people's work. You can see, however, that with all these different agencies there may be difficulties. If you are a member of a young people's society, a Sunday school class and a World Wide Guild, you may find that the things that happen in the three groups seem entirely unconnected. Then, all the young people do not belong to all the organizations and this means, for example, that if the B.Y.P.U. leaves all the mission work to the W.W.G., then those who belong to the young people's society and not the mission group are going to get no missionary emphasis; or if the B.Y.P.U. leaves all the Bible study to the Sunday school, some young people will receive no training in that field. With so many different groups our young people's work is not very effective.

Baptist Youth in One Fellowship

We should like to have one agency that would assume charge of all the youth work. The leaders of our denomination realized this many years ago and tried to begin moving toward such a united approach, but there have been many difficulties, because of the way in which these special activities were connected with their particular agencies. However, at the meeting of the Northern Baptist Convention in Milwaukee in 1938 there was established a Council on Christian Education whose job it is to prepare a unified program of religious education for the Northern Baptist Convention.

This Council immediately called a meeting of representative Baptist young people to see how they would like their youth work organized. This meeting took place just after Christmas, 1939, on the campus of Denison University. There 137 leading Baptist young people, representing all but one of the thirty-six states in the Northern Baptist Convention, met for a period of four days to consider how our young people's work might be brought under one agency.

In brief the plan provides that there shall be a Baptist Youth Fellowship to which all Baptist young people between twelve and twenty-five shall belong. The church school, the young people's society, the missionary activities and other youth interests would all be integral parts of the work of the fellowship. This would apply at present only to the national organization, although it is hoped that local groups will follow through and organize on the same lines.

This plan is only tentative at present and is being circulated through as many young people's groups in the Northern Baptist Convention as possible to see what they think of it. You will desire to obtain a copy of the report for study in your group.

All of this study has shown us how the Northern Baptist Convention seeks to meet the varied and changing needs of its young people, so that they may develop into worthy Christians and good citizens. As the need for educational work arose, the Sunday school was started; when the need for expression was felt, then the B.Y.P.U. came into being and so on down the line. Now if the Baptist Youth Fellowship can be realized, all Baptist youth will have a unified group and program to which loyalty can be given in the knowledge that it is broad enough to cover all our needs.

HINTS FOR A GOOD MEETING

Topics for Discussion

1. Make a list of all the activities of the church that have some special young people's emphasis. See how bare the program of the church would seem if they were eliminated. As you put each activity back in the church program discuss the need it fills in your church life. Are there needs in your church not taken care of in its program? Perhaps you might discuss ways to fill such a need, bearing in mind that a unified approach is desirable.

2. Write to Mr. Richard Hoiland, 1701-1703 Chestnut Street, Philadelphia, Pa., for a copy of the report of the meet-

(Please turn to page 43)

[1] Senior C. E. topic for June 23.

The Price of Friendship

(Concluded from page 36)

HINTS FOR A GOOD MEETING

The leader will find it interesting to ke plans, at least one week ahead of he, for a discussion of experiences in usual friendships. This may include report of interviews with the minister others in your church who have been ked to tell about the best friends they r had. But such discussions should kept within the time limit. A blackard could be used to chart the simple es for choosing friends. Keep in mind t friendship depends on the quality personality, and that Christian friendips must be free from selfish motives.

Suggested Order of Service

ENING HYMN. "Love Divine, All Love Excelling."

RIPTURE. John 15: 8-15; Proverbs 22: 24.

MN. "I Would Be True."

AYER. Ask for help in understanding the power and the meaning of friendship.

LK. "The Meaning of Friendship."

SCUSSION.

OSING HYMN. "What a Friend We Have in Jesus."

NEDICTION. Repeat in unison John 15: 13.

Interesting Books

king Our Friendships Christian, Roy A. Burkhart.

ventures in Friendship, David Grayson.

The Case for Popularity

(Concluded from page 37)

Suggested Order of Service

LL TO WORSHIP. Psalm 27: 4.

RIPTURE READING. John 12: 42-43; Matt. 22: 37-39.

AYER.

MN. "True-hearted, Whole-hearted."

LK. "What Is Popularity?"

LK. "Can a Christian Be Popular?"

MN. "Living for Jesus."

LK. "Success Popularity."

LK. "Second-Mile Popularity."

MN. "Take My Life and Let It Be."

NEDICTION. Psalm 28: 7.

Boys and Girls Together

(Concluded from page 38)

How can we co-operate with our counlor or adviser in increasing attendance our worship services?

Suggested Order of Service

CALL TO WORSHIP.

HYMN. "Give of Your Best to the Master."

SCRIPTURE READING. 1 Cor. 9: 24-27; Acts 1: 14.

PRAYER.

TALK. "The Boys and Girls of America."

TALK. "The Influence of Jesus on American Youth."

HYMN. "Open My Eyes."

TALK. "The Rightful Joys of Young Christians."

TALK. "Places and Times for Christian Service."

HYMN. "Take Us on the Quest of Beauty," or "God of Our Youth, to Whom We Yield."

The Possible You

(Concluded from page 39)

Christian training can be secured in your local community. This naturally would include the Sunday school and leadership and mission study classes in the local church. In the next column name the places where special training can be secured in your state. This should include Baptist colleges, summer assemblies, camps, etc. In the third column make a list of places where advanced Christian training is given in seminaries, training schools and universities.

Take care to point out that although training in a school is of utmost importance, that if for personal reasons it is impossible, a Christian can make use of the facilities around him to become better prepared for his Christian service. If he has a genuine desire to serve Christ, he will have an equal determination to fit himself for his task.

Youth in the World-wide Fellowship

(Concluded from page 40)

ways does my denomination differ from others? Are these differences significant?

2. Would one united organization of all Christians be desirable? What difficulties prevent us from dropping all denominational lines and becoming such a united church?

3. How far is it possible to be spiritually united without being in one organization?

4. What can I do in my community to further the world-wide fellowship?

Suggested Order of Service

INVOCATION. Psalm 133.

HYMN. "The Church's One Foundation."

PRAYER for world fellowship and the brotherhood of man.

SCRIPTURE. Romans 1: 8-16.

HYMN. "Immortal Love, Forever Full."

PRESENTATION OF TOPIC AND DISCUSSION.

HYMN. "In Christ There Is No East or West."

CLOSING PRAYER.

What Challenges American Youth?

(Concluded from page 41)

Questions for Discussion

What are the special problems faced by the youth of our community?

What are some ways of getting more information about our youth?

What are we going to do about these situations?

Suggested Order of Service

HYMN. "Where Cross the Crowded Ways of Life."

SCRIPTURE. 1 Tim. 6: 11-16.

PRAYER.

HYMN. "God of Our Youth."

READING. "Nightmare with Angels," by Stephen Vincent Benét, from *Burning City*. If you cannot secure this poem, read some other peace poem on social and economic problems.

PRESENTATION OF TOPIC AND DISCUSSION.

HYMN. "God Send Us Men."

BENEDICTION.

My Denomination and Its Youth

(Concluded from page 42)

ings of the Baptist Youth Council at Denison University, Granville, Ohio. Read it, discuss it, find out what your groups think of it; then send those comments to Mr. Hoiland. He will pass them on to the Council on Christian Education.

Suggested Order of Service

INVOCATION.

HYMN. "O Zion Haste, Thy Mission High Fulfilling."

READING. Your church covenant.

SCRIPTURE. 1 Tim. 4: 12-16.

PRAYER.

HYMN. "Now in the Days of Youth."

TALK. How the Church Meets the Needs of Youth.

TALK. The Unification of Youth Work. (Ask an older person to present this, or let him explain the Denison Youth Report.)

HYMN. "Faith of Our Fathers."

BENEDICTION.

The Christian Education of Older Adults

By CHARLES W. BREWBAKER

THERE are millions of men and women sixty years of age and older. Father Time takes care of that. The words old, aged, veteran and the like are associated with their years and gray hairs; but there is entirely too much depreciation in the prevalent way of thinking about most of those who compose this vast army of noble men and women. Many of them, because of their years, are tossed upon the human junk heap of unemployment, to become dependent on others or on the state. This is not the divine plan. What is needed is the recovery of human, personal values, and a sane psychology which will fit into such a recovery. We must help older people to go on to complete their lives and thus fill their place in society as God has intended.

We have harped too long on Moses' "threescore years and ten," instead of listening to the voice of the Lord who said of man, "Yet shall his days be a hundred and twenty years" (Gen. 6: 3). The threescore years and ten mind-set has shortened and made useless the lives of many who should have lived on creatively and who should have made many more rich contributions to human progress. We need a virile, motivating, helpful psychology for people beyond sixty, for they are entering upon those years for which all the preceding years should have prepared them with expectancy and joy. There is no good reason why we need to limit ourselves to years, or even to think that as our energies wane we must resign ourselves to inactive, useless lives.

A Healthful Attitude toward Life

They must understand that life is an ongoing affair, and that each person must pass progressively through the periods of childhood, youth, middle age and later adulthood. They need to learn the fine art of meeting the future; to learn how to accept the added years with augmented faith, courage and action, and thus fortify themselves against defeatism, frustration and despair.

No one can avert the rapid passing of years, and the only way to meet this fact is with an attitude of mind that is wholesome, healthful and progressive. This spirit says, "I will face the future with high resolve and I will let the added

As the years increase, life should gain in strength and beauty

years give grace, beauty and glory to my personality and usefulness to others." Older people need to keep in mind that self-pity, defeatism and constant fear of dependency shorten life, destroy efficiency, and make them useless in society as well as objects of pity and a hindrance to those about them. There is nothing more beautiful than a person growing old gracefully, joyously, and meeting resourcefully the changes wrought by the onward march of time.

Keep the Mind Alert

This can be done long into later years in life. Too many cease to grow mentally even in early adulthood, and soon they have what is commonly called a "mind-set" or "infantile fixations." This is one reason why religious work in many places is so difficult. With such a mind-set there is a backward look and an increasing sentiment in thinking of old things, old ways and old days. This ends in a spirit of faultfinding, ultra-criticism and cynicism.

Recently a man of seventy-five years said to the writer: "I heard you preach twice today. I also heard four other sermons over the radio and I tell you the radio preachers *gave it to the churches.* That's what they need." His major emphasis was on "giving it to the churches," and his major time was given to "listening in." This is characteristic of many older adults and is not wholly absent in many who are younger. Such an attitude would not develop if they would read modern books and periodicals, attend lectures and participate in classes and discussion groups which deal with the study of present-day problems. Something radically wrong has happened to the mind when a person is constantly saying: "What we need is the old-time religion," or "When I was young church people never did such things."

Nothing will do away with the mind-set and add to the longevity of life more than the proper kind of reading, the right kind of thinking and a well-chosen course of study, for "as a man thinketh in his heart so is he." Nothing is more pathetic than to hear it said of an older person that he acts like a child, or to witness the decadence of his mental powers due to neglect and hastened senility. On the other hand, it is stimulating and inspiring to meet persons advanced in years who are up to date, who are still blazing trails, and doing their best for others.

Hobbies Are Indispensable

Hobbies add years of usefulness to one's life. "Nothing to do" is a destroyer of both mind and body. "Occupational therapy," commonly known as hobbies, has done wonders for many older people. Drop into a quilting party or sewing circle of gray-haired women and notice the good cheer, laughter, jollity and common interests which give a healthful tone and add to length of life. Men and women are miserable who merely sit in a rocking chair and twiddle their thumbs all the time. Minds and hands are closely allied and are to be used together even in old age.

A visit to the National Military Home at Dayton, Ohio, will show you how many soldiers above sixty and seventy spend a large part of their time in making rugs, leather novelties, beaded work, small animal statues and similar articles. The officials say that this work has highly beneficial results. The mastering of such simple crafts will make a fine contribution in providing for the future of those who later will be set aside from their regular pursuits of life.

Not long since there appeared in the daily press the picture of a man seventy years of age. Though the father of five children and a retired mailcarrier, he was dressed in cap and gown, for he had just graduated from a Chicago high school. He explained that he had taken up these studies because he did not wish to be idle, now that he had ceased his regular work. There are many fine hobbies that are creative and which, if pursued, will be helpful to both the individual and to society.

Get Out-of-Doors

This form of education is of untold value and is genuinely Christian. Breathing the fresh air, walking, engaging in suitable out-of-door games, observing plant and animal life, studying the heavens and the earth, will give zest

d interest to life, and will lead to
ous action and bring God near.
Recently a Negro minister, advanced
years, spent two periods before our
bby class. With marked breadth of
ormation, he spoke readily of natural
tory and considered it from many
gles. His display of specimens and
familiarity with his hobby made
eryone feel like beginning life over
ain and spending more time out-of-
ors. The sainted Bishop Quayle in his
narkable book, *Out-of-Doors with*
sus, says, "If we should desire to
mpany with Jesus as he lived our
e, we should find ourselves continu-
sly out-of-doors."

Give the Bible a Large Place

A proper interpretation and applica-
n of the Scriptures should be given.
e of the great weaknesses of much
called Bible teaching is its traditional
timentalism, with a lingering em-
asis on "other worldism." A person
uld be taught to appreciate this life
d its opportunities even though he
y be "up in years." The care of the
dy, the mind, the soul, and sharing
h others are found in the basic teach-
s of the Bible.

t is inspiring to meet older people
o see life in its entirety, who are
n to discern present-day conditions
d needs, and who value both personal
d social salvation. It is a serious mis-
e to think that elderly people have
interest or concern for the curing of
sent social ills and the onward march
he kingdom of God. Men and women
l live longer and will continue to be
ative longer if they are shown that
is a glorious, continuous process
n the cradle to the grave; that they
never too old to learn; that this life
but the front porch to the mansion
us has gone to prepare for them in
kingdom of heaven.

A person should never be ashamed
is years, but should be taught so to
that each year will make a valuable
tribution to his character and through
to the world. Each birthday should
richer and happier than those be-
. How true the words of the Bible:
t thy heart keep my commandments;
length of days and years of life and
ce will they add to thee." Even
ugh one is "up in years" he should
d his place in life—in the life of the
rch, the life of the church school, the
of the community, and the life of
iety as a whole.

■

What the teacher teaches must bear
test in the laboratory of his own
. The average pupil is not so much
cerned with abstract truths as he is
h the actual results in his own life
d the lives of others.

A Return to Active Service

By GEORGE M. DODSON

THE program of the Home Department centers around the needs of all who cannot or do not attend the Sunday school and church services. But beyond this, there must be constant effort to return to active participation in the proper departments those who no longer require the attention of the Home Department visitor.

One great field of opportunity lies with parents who were compelled to discontinue regular attendance while their children were growing up. The difficulties of earning a living, sickness and accidents, perhaps the lack of suitable clothing, and the exhaustion which prompts father or mother to rest as much as possible over the week ends—all these things combine to make certain parents a responsibility of the Home Department.

But later, when most of these troubles have disappeared, the Home Department visitor should remember that the time has come to urge these parents to return to active service. By use of the proper appeals, many of them may be brought back into the Sunday school and church for the rest of their lives.

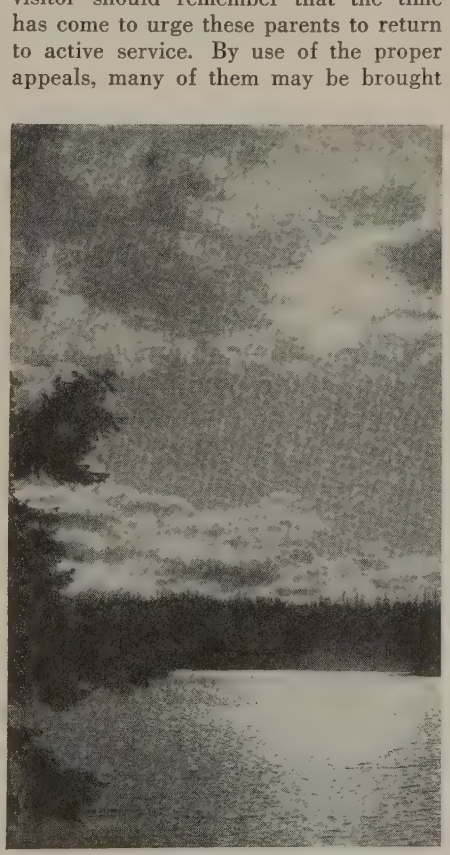
How this may be done must be worked out by the visitor, for the method will vary with the individual. It must be kept in mind that these persons have been more or less out of touch with the regular services, and when they return they will wish to do so in the most inconspicuous manner possible. Special programs to welcome them, special classes, and similar projects may do harm by calling embarrassing attention to them. They should never be given the feeling that they are part of a scheme to increase attendance. Instead, they should be approached one by one. Each should be encouraged to join a regular class for his own good and for the advancement of the cause.

Some of these parents, when their children have grown up and have left home, may know the full meaning of loneliness for the first time in their lives. Well-planned contacts by members of the proper classes, if not overdone, may help. Asking Home Department members who are ready to return to regular attendance to call upon others in this group will strengthen the courage of both in taking up the work again. A friendly and sincere interest will mean much at this time.

Showing that these Home Department members are needed for certain tasks in the Sunday school or church will make a powerful appeal. Most of them are acquainted with hard work, and the experience they acquired in rearing their own children may be utilized, under proper supervision, in the Sunday school. These folk like to feel that there is a place for them to fill when they return. While it may be only a small duty, certainly every Sunday school has enough tasks to employ all who are willing to help.

Patience must be displayed by the Home Department visitor who endeavors to return this group to active service. It may require some little time to convince some of them that the Home Department was, in their case, a temporary arrangement, to be continued only until they could resume regular attendance. The conversation must always center around "When you return to the services," showing that to be the proper and anticipated action as soon as they are able to take it.

Each Home Department member who can thus be won back to active service is a major victory for the visitor, and a distinct gain for the Sunday school and the church.



ONLOOKER

By Grace Stillman Minck

The sky
Is blessed beyond
Small glories . . . . it may know
God's pleasure as He grants
A host of prayers.

International Sunday School Lessons

Theme for the Quarter: Messages from the Prophets

Aim: To study messages from the prophets in order to discover their meaning and values for our times

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LESSON 9—JUNE 2

Testing Conduct by Its Usefulness

(A Principle of Temperate Living)

Ezekiel 15:1-6; Matthew 5:13-16; 7:16-20; 1 Corinthians 10:6-7

Ezekiel 15: 1-6

1 And the word of the LORD came unto me, saying,
2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?
3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?
4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?
5 Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?
6 Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

Matthew 5: 13-16; 7: 16-20

5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
14 Ye are the light of the world. A city that is set on an hill cannot be hid.
15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Wherefore by their fruits ye shall know them.

1 Corinthians 10: 6-7

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.
7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

KEY VERSE: *By their fruits ye shall know them.—Matt. 7: 20*

TO BE READ EACH DAY

May 27. M. The Useless Vine. Ezekiel 15:1-6
May 28. T. Salt and Light. Matthew 5:13-16
May 29. W. The Test of the Tree. Matthew 7:16-20
May 30. T. The Blight of Barrenness. Mark 11:12-14
May 31. F. The Fruits of Dissipation. 1 Corinthians 10:6-7
June 1. S. Conduct and Destiny. Matthew 25:34-46
June 2. S. Moral Contrasts. Psalm 1:1-6

SCRIPTURE SAYS—

By W. W. Adams

This lesson wisely seeks to ground the question of temperance on a more comprehensive basis than the matter of drink.

Temperance

The basic idea in temperance is moderation or self-control. This self-control manifests itself in every phase of life: thought, affection, ambition, feeling, appetite, speech, action. It rules out all excess in any activity whatsoever.

But what is moderation or self-control? When is one overindulgent? There must be a norm by which to answer these questions.

We find that norm in the fact that life has purpose. We may not be able to comprehend fully God's purpose in us or in the world around us, but we know that he has a purpose. There somehow is a correspondence between our individual lives and God's will for the world. We are created with capacities for co-operating with God in achieving the ends for which he made both ourselves and our world. Temperate living enables us to render maximum service as colaborers with God. Intemperance impairs our efficiency. Moderation, self-control and overindulgence thereby take on meaning.

So we test conduct by its usefulness; and we test usefulness by God's revealed will in the Scriptures.

Fruit Bearing (Ezekiel, chap. 15)

Here we have the parable of the vine. Ezekiel was not the first to use the vine to teach a religious message.

God promised to make Abram fruitful (Gen. 12:1 ff.; 17:3-8; 22:15-18; 28:13-15). This promise was abundantly fulfilled (1 Kings 4:20-25). But God's plan called for the blessing of all nations through Israel as Priest (Exod. 19:3 ff.). Hence, the giving of the Decalogue and the Mosaic legislation, including forms of worship and the sacrifices, were designed to prepare Israel for this larger mission. Obedience would bear the immediate fruits of justice and righteousness in all things and these, in turn, would draw the nations to Jehovah.

Now see how the vine is used to describe: God's mission with Israel (Ps. 44:1-2; Hos. 10:1); the failure of that mission (Ps. 80:8-16; Jer. 2:21); and the bearing of wild grapes—injustice, unrighteousness (Isa. 5:1-7).

Ezekiel, chapter 15, goes still further. In verses 2-5 we have the facts of the parable of the vine. The sole purpose and value of a vine is to bear fruit. It

seless as timber for woodwork. If ears no fruit, it is fitted only for . Does the vine have any preemi- e among the trees (vs. 2)? The ked, soft vine is not even fitted for ing pins (pegs) for the walls, on h to hang vessels (vs. 3, and see 22: 23-25). The vine was burned oth ends and in the middle (vs. 4). northern kingdom had already fal- victim to Assyria, the southern part udah to Egypt, and the Chaldeans assaulting Jerusalem. Such a vine suited only for fuel (vs. 5).

he parable is applied to Judah in es 6-8. A fruitless vine is inferior to r trees—fitted only for fuel. Judah ng failed to bear fruit, will now w Israel into destruction. Now read k 11: 12-14; Luke 13: 6-9; Matt. 0; 21: 33-41; 25: 30; John 15: 1 ff. e 7 must be interpreted in the light he fact that before Jehovah set his against Judah, the people had ed their backs upon him in disobe- ce. What is more tragic than for an so to live that God's face is set nst him? Read Ps. 34: 16; Jer. 21: ; Amos 9: 1-4. Desolation is the age of trespassing against Jehovah. r rebellion against Jehovah and their re to bear fruit made Judah inferior e heathen.

he complacent Jew, though he had borne the fruit expected of him, con- ed himself safe because he was a ber of the chosen race, but like the less vine, he was doomed for the of God's wrath.

and Light (Matt. 5: 13-16)

sus' use of the metaphors, salt and t, was designed, not to beget pride he disciples, but to emphasize their onsibility. Jesus is interested in the *rld*, the *world*—the whole mass of kind. Left alone, humanity is cor- (Gen. 6: 11-12; Ps. 53: 1-4; Isa. -6; Rom. 1: 18-32; Eph. 2: 1-3). the midst of this corrupt humanity s sent his disciples to be as salt— preserve or save from decay and Now, suppose salt should lose its qualities; could it get those qual- restored? No; it would then be d only for men to walk upon. In lies the warning against failure. If st's disciple fails to function in ng men he is excluded, like worth- salt. (See Matt. 8: 12; 21: 43.) The are of society depends upon the life, acter and active presence of Chris- s.

lt works internally, permeating the s. Light works externally, illuminat- the world. Jesus is the Light of men n 8: 12; 9: 5). Disciples are lumi- es (Phil. 2: 15), reflecting Jesus' t by the Holy Spirit (Eph. 5: 8). By ns of this light, men see God and meaning of life.

But men must *see* the light. The disciple must therefore place his light so men can see it: like a city on a hill, a lamp on a lampstand. Otherwise of what value is the light? There is only one way for men to let their lights shine: by means of good works (morally beautiful, attractive) done in the sight of men. The church today is weak in these good works. Men see our works—good or evil. If good, the light of Jesus shines through and men glorify our heavenly Father.

The Tree and Its Fruit (Matt. 7: 16-20)

How can one test life—his own or that of a false prophet? By the fruits borne. There is a correspondence between tree and fruit—the grape, the fig, good or decayed. This is according to nature's constitution; the fruit is after its kind. If a corrupt tree could bear good fruit, nature would be without law. So it is in the realm of spirit. "How can ye being evil speak good things?"

The Fruit of Sin (I Cor. 10: 6-7. Read 10: 1-13.)

Israel sinned against Jehovah by falling into idolatry. The result was God's displeasure and Israel's severe punishment. This bit of history is designed to serve as a warning to us.

Now apply these Scriptures to life. Remember the power of habit (Latin, *habere*, to hold), and the value of good, and the danger in wrong habits. Is there any value in temperance for the athlete, the engineer, the motorist, the pilot, the head of a family? Do hospitals, insane asylums, highway patrolmen have any evidence of the fruits of intemperance? Why do men go to excesses in anything? And why do they take poison into their bodies—alcohol, narcotics?

LESSON APPLIED

By Howard K. Williams

Purpose. To show each person in your class that he should live such a life as will be of real service to his family, his friends, his neighbors, his world; in his home, in his school, in his place of work, in his church. Does his conduct meet the test of usefulness?

Preparation. Read thoughtfully each passage assigned. Read also the context in which each passage is found. Note why these passages were selected for use in connection with this temperance lesson. Choose illustration from your own experience or reading.

I. The Test of Life

"What is it for?" This is a question which we very naturally ask when we see something new, for this is a utilitarian age. The lesson today calls our attention to the fact that we should be useful. If we are not living in such a way that our lives are useful, then we are not really living at all. We cannot have the true joy of living unless we feel we are useful in some way to somebody.

A man who was a church member, yet only a nominal Christian, complained to his pastor that he could get no joy out of life. "Do you want joy?" the pastor asked. "Certainly, I do," the man replied. "All right! Here is the address of a good woman. She was left a widow with two small children. She is ill and poor and discouraged. Don't send her anything, but go and buy some things she needs, and take them to her, and if you can, pray with her."

"But I've never done that," said the man. "I know you haven't. That is why you have no joy. Try it!" said the pastor.

The next morning this man's voice came over the telephone. "Pastor, I want to tell you that I did what you suggested, and I tasted heaven for the first time in my life. I feel I have begun to live."

A feeling that we are useful gives us a real sense of well-being. If you want to feel good inside, do something for somebody!

One of the most pathetic things I have read in recent years is the experience related by a cultured Japanese woman. She had settled near New York with her family; happy, contented, prosperous. Then one day her husband died, and the mother and her two children found themselves alone in this foreign land. Whether right or wrong, she felt that she had nothing to contribute to our land. She said: "America held no promise of usefulness for my growing children and had no need of my old age. And what is life if one can only learn, and of what one learns give nothing?"

Really to enjoy life, you must feel that you are of service to others.

II. Ezekiel's Illustration of Usefulness

The people of Palestine depended for a livelihood quite largely on the cultivation of grapes. Their vineyards figure prominently in the Scripture. Grape vines were for fruit. A grape vine that did not bear grapes was of no use. Even its wood was of no value. One could not make of it even a peg to hang a cooking utensil on! Nor was the vine of use for fuel. It was burned only to be got rid of, and not to give heat.

This, Ezekiel said, described Israel. The nation was like the useless vine. Called of God to show others the way to God, the people had gone off to pagan altars. They had worshiped at every shrine. They were of no more use than a vine that did not bear grapes.

In our large cities there are many streets marked "One Way." Sometimes boys with a perverted sense of humor

turn the signs the wrong way and motorists not familiar with that section become confused. A sign that points the wrong way is useless and worse than useless. So was Israel. So are nominal Christians today. Their lives point toward evil rather than toward God. How many so-called Christians today are living useless lives and worse, because they seek only their own way, and Christ is left out of their program of living!

III. Jesus' Pictures of Usefulness

1. *Salt.* Here is salt in a container. What is salt for? It has two main uses which everyone can easily test. It *saves* and it *savors.*

One day in Digby, Nova Scotia, I saw long racks of fish, lying white in the sunshine. These cod had been covered with salt. The salt preserved the fish and made it possible to send them into all parts of the country.

The salt in a container, if it could talk, might say: "I don't do anybody any harm! I want to stay here. It is more comfortable." But that salt then would not *save* anything. The salt must come in contact with that which it is to preserve and be dissolved by it and run through its every fiber. So it is with the Christian. Here is one who stays at home on Sunday. He says, "I never go to church; but I don't do anybody any harm." But what good is such a Christian? Such an attitude never built a church nor sent out missionaries. Such Christians never went into cities to redeem them, as Jane Addams did and as Muriel Lester did; nor went to pagan lands to tell of Christ, as Carey and Livingstone and Mary Reed did; nor helped boys and girls to know of Jesus. If the salt has lost its savor, what good is it?

Salt savors. We put salt in food to give it taste.

"How tedious and tasteless the hours
When Jesus no longer I see."

This is true of the world. It has lost Christ. That is why sin is so rampant. That is why so many commit suicide. Life has lost its zest. Christians should so come in contact with people that they bring new life to them; make them want to live and be useful. You have met people that made you feel that life is a great thing. A Christian should be like that. "Salt of the earth!" Are you that? Do you make other people want to live?

2. *Light.* What a wonderful thing light is! How it changes the same scene! Look out of your window into the black of night; then look out that same window during the day. Same window! Same view! The light makes the difference. "Look!" said a friend of mine years ago. We were on a lonely road at night, and as he spoke he turned off the headlights of the automobile—just for a moment. It was dangerous. We could not see a thing. We were at the mercy of the darkness. Then turning them on again, he said, "Would you think they would make such a difference?" What a difference light makes! Christians should be lights in the world. "If the light that is in you be darkness, how great is that darkness." How great is the darkness, because you who should light the way, lead others astray!

Look up the word "light" in your concordance. But your light must be placed where it will be useful. Your light should shine. This does not mean that you should boast of your goodness, but it does mean that you should show the way to your Father. "Let your light so shine *before men!*" A boy was baptized and shortly after went to summer camp. On his return his pastor said, "John, how did you make out?" "Fine," said the boy. "Nobody teased me. They didn't even know I was a Christian!" How many there are who fail to let their light shine!

There are many church members—nominal Christians—who live such lives that no one would ever know or suspect that they were Christians. Their light does not shine before men. Don't hide your light; let it shine! Don't be afraid of being known as pious. Be genuine, and you will help to light up the face of Jesus, that others may see *him,* not you. A light is to see by, and not to look at. Always remember that!

3. *Trees.* Trees are of various kinds and for various purposes. Jesus is talking here of fruit trees. Possibly he had in mind the fig tree. A fruit tree that does not bear fruit, does not fulfil its purpose. The fruit grower gets rid of such a tree. It simply takes up room! "This is the will of your Father, that ye bear much fruit." If you do not bear fruit, then you are not followers of Jesus. (Look up the word "fruit" in your concordance.) As salt saves and savors, and as light shows the way, so fruit is for food. Christians should feed the world spiritual bread. Is the world a better place because of you? A more healthy place? A place better supplied with spiritual food?

IV. The Tragedy of Uselessness

The useless life is fundamentally an unhappy life, and ultimately it leads to its own destruction. Fit only to be burned like a fruitless vine; trodden under foot like savorless salt; displaced like a fruitless tree. People who sit down to eat and rise up only to play are of no use to themselves or to the world.

This old world needs food and light and salvation. When we who have Christ, the Bread of Life, the Light of the World, the Savior, do not do our part, the world is lost and the sin rest upon us. "O amo! O amo!" cried native of South America who had falle from a boat into the river and who wa sinking beneath the waves. It is the cr of the world, "O friend! O amo!" D you, in Christ's name, heed the call fo help?

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading the Lesson

Note that our lesson today comes fro three different sources: Ezekiel, Mat thew and 1 Corinthians. To make clea this triple contribution, have three differ ent persons read the lesson, each on prefacing his reading with a descriptio of the context from which the verses ar taken, and making clear whose word they are. Before the reading ask th class to be on the lookout for an answe to this question: What idea is commo to all these passages?

Understanding the Lesson

Ezek. 15: 1-6. Ezekiel was speakin to the Hebrews, who regarded them selves as God's chosen people. Thei privilege of being the people through whom God's plans were to be revealed should have made them humble. Instead they had become proud and egotistical They fell victim to a disease commo with privileged persons—taking-advan tage-itis, or resting-on-your-oar-itis. Th disease almost annihilated them. It di finally kill them off as a nation.

Ezekiel heard the voice of God an nouncing: "What good is the wood i a grapevine? Without grapes it is use ful only for fuel. So my people, belove by me though they are, if they remai only barren grapevines bringing forth no grapes of humility, spirituality, right eousness, shall be treated like a grape less vine and thrown into the fire." (Compare this passage from Ezekiel with John 15: 6.)

Matt. 5: 13. Jesus again teaches us by referring to a familiar experience in life. Every person, young and old, has had experience with salt and knows its double function of preserving and bring ing out flavors. If, after using it as a preservative, food still spoils, or, after using it as a condiment, food tastes flat we say, "This salt is no good," and we throw it away. Like such salt are Chris tians who fail to keep their families or communities from rotting spiritually and whose personal lives are flat and un savory.

After the above manner, have one of the class explain verses 14-16. Ask an other member to put Matt. 7: 16-20 in his own words, using examples of weeds and fruits in his own locality.

1 Cor. 10: 6-7. "As they also lusted'

ers to the Hebrews who fell into idola-
as ways and committed other sins. In
own way Paul verifies Ezekiel's pro-
ncement that God's chosen ones do
escape punishment. God's people are
ected not to lust after evil things but
desire good things. There are many
ys in which this truth can be stated.
ite verse 7 on the blackboard. Then
se some of the words leaving the
mework:

Neither be ye ———, as are some
ay of whom it might be written, the
ple ——— to ———, and ——— to
——.

Now ask the class to fill in the spaces
h original examples.

aching the Lesson

Begin the class discussion with the
swer to the question given at the end
the section "Reading the Lesson."
lp the class to see the thought com-
n to each passage. What truth was
pressed in each book, although in a
ferent way? If the class finds diffi-
lty in formulating the central idea,
ve them consider the following list and
pose the statement which they think is
best answer.

Which lesson is taught by the passages
m Ezekiel, Matthew and 1 Corinthians?

1. We should use wood for fuel.
2. Men all like to drink the fruit of
e vine.
3. Right brings reward; evil brings
nishment.
4. A good tree should be our example.
5. We should be on our guard to de-
op good habits.

The members will not all agree. All
ht. Friendly disagreement is good for
e health of a class discussion. What-
er statement you decide upon, I know
will be 3 or 4 or 5, and either one
ll have its bearing upon the topic
ggested for young people: "Testing
abits by Their Usefulness."

pplying the Lesson

So far we have been handling words,
d we might continue for the rest of the
ur. But if the lesson is to become a
rt of life and not merely of vocabu-
ry, we'll have to probe and cut and
rt. We'll need to turn our eyes from
e far-off Hebrew people to ourselves.
e'll need to transfer our thoughts from
e golden calves worshiped by back-
iding Hebrews to the golden idols that
use our knees to bend.

We shall need to face frankly our
wn habits and scrutinize their savors
d fruits. Each class will have to draw
p its own roster of habits. The follow-
g habits are suggested as a starter in
se your class is slow to respond:

1. Measuring a person's worth by his
ossessions, his appearance, his social
anding, his race.
2. Repeating rumors which you have not verified. Broadcasting truths detrimental to another's reputation.
3. Boasting in round-about ways of your own good deeds.
4. Looking for faults in others instead of virtues.

Special Assignment:

Look up Benjamin Franklin's *Autobiography* and study the list of virtues he drew up for himself. What ones would you include in a list for yourself? What new ones would you add?

Compare Benjamin's list with Gal. 5: 22.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "A Day in June."

Prelude. "To Spring," by Grieg.

Reading. "June," from Lowell's "The Vision of Sir Launfal." (Given from memory, and with expression, by a selected reader. Begin reading with the words, "'Tis heaven alone that is given away," and conclude with, "We are happy now because God wills it.")

Hymn. "Joyful, Joyful, We Adore Thee." (Henry van Dyke's inspiring words set to Beethoven's stirring music. See interesting account of its origin at Williams College in Boyd's *Stories of Hymns for Creative Living.*)

Prayer. By leader, using the words of the hymn, "O God, Thy World Is Sweet with Prayer," or "My God, I Thank Thee."

Response. Pianist playing quietly one stanza, and Amen, of the hymn just read by the leader.

Scripture. Isa. 40: 12-16, 28-31. A notable passage describing the wonders of God's creation; more impressive if given from memory by a skilled reader.

Solo. "Trees." (Words by Joyce Kilmer; music by Rasbach.)

Discussion. One of the most exciting archaeological finds of the present century was the discovery of some words of Jesus, apparently well attested, but not found in our Gospels: "Let not him that seeketh cease from his quest until he find. Finding, he shall wonder. Wondering, he shall find the Kingdom. And finding the Kingdom, he shall rest." The writing was found in the Nile sands at Oxyrhynchus in 1903, and confirms another word of Jesus found in several early records, "Wonder at the things before you." The thought fits well with the abundant evidence of the Gospels that Jesus thrilled to the beauty of nature, and saw therein daily proof of the Father's care and love, and apt parables of spiritual truth.

His teaching is filled with allusions to the wonder and the glory of God's handiwork. Recall his words about the four soils, the good seed and the tares, the lilies of the field, the wind blowing where it listeth, the vine and its branches, and the fruitless fig tree. To him the earth was not merely a thing of beauty, to stir aesthetic appreciation, but a revelation of the beauty of God and of his loving concern for his children.

As June again brings to radiant maturity the foliage of tree and shrub, the grasses and garden flowers, one is indeed blind who cannot see the Creator at work on every hand. (The leader may well read at this point one of the many poems featuring this theme, such as "There Is No Unbelief," by Elizabeth York Case; "Some Gay, Adventurous Thing," by Grace Noll Crowell; and "I Took a Day To Search for God," by Bliss Carman.)

Someone has told of a group of boys and girls who sought to outdo each other's boasting. One girl claimed that her home was the largest and the most beautiful in town; another that her home was nearest to the school and the athletic field; a boy was proud of a big yard with more flowers than others possessed; another boy boasted of having the most playthings. The last to speak was the boy in whose yard they were gathered. His was a very humble home, simply furnished. The fine young parents had struggled long to pay the costs of curing his lameness; then the father had suffered a fatal accident. The mother, listening to the conversation as she worked within the house, felt a pang, wondering what her boy could say. "Our home has the loveliest windows I've ever seen," he spoke finally. "I can see from our windows lots of big trees and birds and flowers, with squirrels playing among the trees, and at night I can see the moon and stars and almost to heaven, where Daddy is."

He who keeps his windows open to beauty, whether it be beauty in nature or human nature, will keep alive the spirit of gratitude, good cheer, hopefulness, poise. He will try to share with God in creating beauty in home and garden, in family and community. He will conquer "nerves" and cynicism and even at night learn to see the stars, and almost to heaven.

Prayer. Enable us, Father, to see thy handiwork in each day's beauty and bounty, to reflect thy loveliness in each day's living, and to render thy service in each day's opportunity. Keep us alert, we beseech thee, to hear thy softest whisper, and may we find our highest joy in doing thy holy bidding. In Jesus' name. Amen.

Hymn. "Still, Still with Thee." (Words by Harriet Beecher Stowe; tune by Mendelssohn-Bartholdy. Sing stanzas 1, 2 and 4, with Amen.)

LESSON 10—JUNE 9

Ezekiel Teaches Personal Responsibility

Ezekiel 33:1-20

7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13 When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

KEY VERSE: *So then every one of us shall give account of himself to God.—Rom. 14: 12*

TO BE READ EACH DAY

June 3. M. Watchmen Must Be Faithful. Ezekiel 33: 7-9
June 4. T. God Will Judge Righteously. Ezekiel 33: 10-16
June 5. W. Accountable for Every Deed. 2 Corinthians 5: 6-10
June 6. T. Responsible for Every Word. Matthew 12: 36-37
June 7. F. Using My Talent. Matthew 25: 24-29
June 8. S. The Peril of Neglect. Matthew 11: 20-24
June 9. S. Standing before the Throne. Revelation 20: 11-15

SCRIPTURE SAYS—

By W. W. Adams

The Prophet As Watchman (vss. 1-6)

In the South where crows ravage crops of corn, melons and peanuts, the farmer is practically helpless against them. When feeding time comes, one crow perches high in a tree near to the field to keep watch. No movement within shooting distance of the field escapes his keen eye. As long as he is still his mates feed unconcernedly. When he calls, "caw, caw," with subdued voice, his mates know that he sees danger, but the feeding continues. But let him call with voice pitched high, as he himself flies in a direction away from the danger, and instantly every crow follows him—to safety.

The Israelites were familiar with the work of a watchman. In every city and vineyard a tower was placed. From this tower, the watchman surveyed the city or vineyard, within and without, and he was charged to sound warning of danger, whether from man or wild beast.

This ministry is described in detail in Ezek. 33: 1-6. The danger assumed there is war. When the watchman saw the enemy approaching, his duty was to sound the trumpet of alarm. Having given the warning, responsibility shifted from the watchman to each citizen. If the citizen disregarded the warning and fell victim to the enemy, responsibility rested solely upon himself—for the warning had made his deliverance possible (vss. 4-5). But the watchman was guilty if, through failure to sound the warning, lives were lost (vs. 6).

Observe the watchman reporting the death of Absalom, 2 Sam. 18: 24 ff.; see also 2 Kings 9: 17 ff.; Neh. 4: 18-20; Jer. 51: 11 ff. It was easy to transfer this ministry into the realm of the spiritual, and to think of the prophet as a watchman. "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 59: 1; cf. Hos. 8: 1; Joel 2: 1). Nor did the people always heed the warning: "Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken" (Jer. 6: 17; cf. Zech. 1: 4). Study carefully Ezekiel's call to service as prophet-watchman (2: 1—3: 21).

The Watchman in Action (vss. 7-9)

Ezekiel grew up in Jerusalem where he probably served as priest in the Temple. He knew well the hypocrisy, injustice and superficial ways of the people. Perhaps he was among the captives taken to Babylonia in 597 B.C. There he sought to interpret God's will to the people.

The people were complaining that it was because of the sins of their fathers that they were being punished in these latter days. "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. 18: 2). Thus the children sought to excuse themselves! Now read the remainder of the chapter (18: 3-32) and observe the prophet's warning that death to any soul is due to its own sins: "The soul that sinneth, *it* shall die." Not heredity, but each individual determines his own destiny.

The watchman, solemnly commissioned by Jehovah (33: 7; see also Isa. 21: 6-9; Jer. 1: 17; 26: 2; Hab. 2: 1; Matt. 28: 16 ff.; Acts 5: 20) goes into action.

His duty is twofold: to seek to save the individual wicked man from death (vss. 7-8), and to save his own soul by warning the wicked man of his danger (vs. 9). The danger here is not from an enemy without, but from wickedness within. The watchman's duty is to give the warning. Failure to do so would add his own sin to that of the wicked man and shift immediate responsibility for the outcome to the watchman himself. How many watchmen can repeat Paul's words, Acts 20: 26?

Appealing for Action (vss. 10-16)

The people in captivity were despondent, hopeless. "If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" (Vs. 10.) They said, "If not our fathers, then fate must have decreed our miseries."

The prophet warns that each individual determines his own destiny, and he appeals for action accordingly. The appeal is in two parts. First, he would have all be assured that God wills their

e, not their death (vs. 11). God's liness, demanding death as the price sin, is modified by his mercy. God lls the sinner to repentance and life. d's desire that *all men* turn to him d live leads us close to the heart of the ble (Isa. 55: 6-7; Jer. 3: 20-22; Ezek. : 23, 32; Hos. 11: 8; 14: 1; Matt. 18: ; Acts 3: 19; 1 Tim. 2: 4; 2 Pet. 3: 9). Secondly, the prophet would have the ople be assured that neither heredity r the arbitrary choice of Jehovah, nor individual's previous behavior, but *present response* to God's warning termines his standing in God's sight ss. 12-16). Present transgression is t canceled by previous righteousness, r present righteousness by former ckedness (vs. 12). Beware of falling ck into iniquity (vs. 13). Beware ewise of despair (vss. 14-16). When e wicked is warned of death, he still y live by turning from sin (18: 27), ing right (Mic. 6: 8), restoring the edge (18: 7) and stolen goods (Lev. 1-5; Luke 19: 8), keeping the life-ving statutes (Ezek. 20: 11; Lev. : 5; see Rom. 7: 7 ff.), and by doing iniquity (3: 20; 18: 24).

Thus the prophet, responsible to God r performing his own duty, calls the ople to assume responsibility for their dividual actions and destiny. Now nder Luke 10: 10-13; Matt. 12: 36 f.; : 24-29; Luke 19: 12-27, 41-44.

ccepting the Consequences (vss. 17-20)

It is quite easy to say that God is just (vs. 17). It is more difficult, yet tal to our every interest, to face the ct that God deals with us as we now re, and judges us according to our ways vss. 18-20; see 2 Cor. 6: 9-10).

LESSON APPLIED

By Howard K. Williams

Purpose. To show the importance of ch person, and to help each person alize his individual responsibility.

Preparation. Carefully read the Scripture passage, then this article, then read e passage again. Note well the Golden ext, Rom. 14: 12.

A Study in Personal Pronouns

Underline the personal pronouns in his passage of Scripture. Take, for xample, vss. 7-9: "I . . . . thee . . . . y . . . . them . . . . me . . . . I . . . thou . . . . his, etc." Let us study he significance of these pronouns.

"I," here, stands for God. God is peaking to Ezekiel. We can write this uite easily, and even quite thoughtessly. We declare, often without thinking, "God said to Abraham" or "God aid to Moses." Do we realize how great thing we are saying? How much it means that a Being so great as God should notice us enough to speak to us! As I write this I look out my study window. It is just beginning to dawn. In the east the sky is a beautiful dark-rose color. Higher in the heavens the sky is a deep blue, for the sun has not yet risen; but it is beginning to light up the morning sky. Who made the beauty of the morning? God! God, who spoke to Ezekiel, speaks through the beauty of the morning to me! Can it be? It seems too wonderful. Yet it is true!

"Thee." The word reminds us that God speaks to the person. God spoke the names of the prophets and he knows us by name. Jesus called the disciples by name. A man said of a minister, "I met him once, and years afterward, when we met again, he called me by my first name. It was marvelous!" Yes, that was a feat of memory, to be sure. But how much more wonderful that God should think of us and speak of us as individuals! We need this lesson very greatly today. All over the world individuality is being submerged. Hitler says to his subjects: "You belong to the state. In yourself, you are nobody; the state is all important." God says differently.

Do you appreciate that God speaks to you?

"He." Other persons also are individuals. Don't forget that! We are inclined to do so. "Be a person and treat everyone else as a person," said Immanuel Kant. Jesus said this better in the Golden Rule.

What a change it would make if we all remembered that the other person also is really a person, even as we are!

II. The Relation of These Persons: God, I and He

In the Scripture these three are bound together. *God* gives a *man* a message to deliver to his *fellows*. If the man delivers that message faithfully, his conscience will be clear. If he does not, the guilt will be at his door. If the one to whom the message is given does not heed the words of the messenger, the guilt is not on the messenger, but on himself.

Everyone who withholds information that mankind needs is guilty. It is our business to tell all that we know that will help and lift. The business of the Christian is to tell of the dangers of sin, and of the Savior from sin. He is criminally guilty who does not.

God says, "O son of man, I have set thee a watchman." What good is a watchman if seeing the danger, he does not sound the alarm? A faithful watchman, on seeing the thieves approaching or the flames threatening, gives warning. Not to do so would be criminal. When thieves break in to steal the souls of men, when fires of evil approach to destroy, what sort of watchmen for God are we if we do not sound the alarm?

There is an interesting incident in 1 Samuel, chapter 25. David asked Nabal for some provisions for his soldiers. Nabal sent back an insolent reply, and David in wrath summoned some of his men. He proposed to punish Nabal for his insolence. Abigail, the wife of Nabal, heard about it and went out to meet David. With eminent sense, she said to him: "My lord, my husband's name is Nabal (which means 'fool'), and a fool he is; but your life is bound up with God. Don't let a fool cut this bond and lead you into murdering a fellow-man. Refrain from this course. Then your record will be clean and when you look back in memory you will have no cause for regret." David saw the wisdom of the woman's words and blessed her.

Here is a lesson for you and me today. Our souls are bound together: God, I and others. Jesus puts it this way, "Love God, and thy neighbor as thyself." Our salvation is bound together in this threefold relationship.

III. My Responsibility

God clearly teaches in this passage that his prophet has a definite responsibility to make known his message. He must do this clearly, lovingly, persistently. The prophet is not responsible for the response. The individual who is lost through failure to receive the message is responsible, and not the preacher. On the side of Vesuvius is a little village. More than once that village has been destroyed by the lava streams. But the villagers come back to it again and again. Whose fault is it when their lives become endangered, if after having been warned so many times, they persist in living in that precarious place? It is even so with those who hear and do not heed the call of Christ.

IV. God's Desire

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18: 14). God takes no pleasure in the death of the wicked. He does not gloat over a fallen enemy. He loved us; loved us so greatly that to save us he gave his Son.

"Wouldn't it be a fine thing if God really cared for us!" said a little boy suddenly. It had just occurred to him that this would be a good thing. Most people apparently do not believe that they are living in a world whose God really cares. Do we believe in a friendly God? In this passage we are told that there is forgiveness even for those who sin again and again. Jerry McAuley fell into drunkenness seventeen times after he had professed conversion. "But,"

said that great mission worker after his final redemption, "I always fell facing the cross." Here is our hope. We fall into error again and again, but if we keep facing the cross and ever striving toward it, we shall learn how merciful and long-suffering God is.

V. The Responsibility of Those Who Reject

Ezekiel, the priest and prophet, had been taken captive. The people, in captivity in Babylon, were surrounded by pagan influences. Ezekiel, accordingly, warned them constantly of the danger in their heathen contacts. He told them that God would hold them personally accountable for their conduct. They probably said, "You can't blame us! Look at our surroundings! Look at the people we are forced to mingle with! We are far from home and our Temple in Jerusalem has been destroyed." But the prophet answered: "Yes, I know all of that. It is hard, and God understands, but he promises you strength if you will receive it; but if you refuse, you must not blame anyone but yourselves!"

"O Jerusalem, Jerusalem . . . . how often would I have gathered thy children together and ye would not!" The great desire of Jesus! The great denial of the people! "So then every one of us shall give account of himself to God." Are you ready for the Great Examination?

VIEWPOINT OF YOUTH

By Colena M. Anderson

Understanding the Text

"I have set thee a watchman." In these days of cruising police cars and short wave radio calls, to visualize a watchman in a tower demands imagination. A retired missionary of not too recent service may have in mind the picture of a watchman in some walled city tower, but the average citizen of our country finds that even his memory is of no assistance in painting the picture; he has never seen a watchman in a watchtower. The first step then in understanding today's Scripture is to imagine Ezekiel in the role of watchman.

The responsibility of watchmen or sentinels was to warn the people of the approach of an enemy by blowing on a trumpet. If the people did not hear the warning, they were to blame. If, however, the watchman failed to warn them, the people could demand his death. The Hebrews in Babylonian captivity knew this custom. When God spoke to them through Ezekiel he used terms that they understood.

Hope to the exiles. The people addressed by Ezekiel were people in exile—Hebrews in Babylon, and like many exiles today they had come to the strange country empty-handed. "Despoiled of their goods, taken from their homes," they were starting life again from the bottom up. The Babylonians settled them on fertile land and allowed them to continue their religious practices, but still they were an exiled people with a great sense of sin. Was not their captivity a punishment for sin? Upon Ezekiel shone a ray of understanding of God's forgiving love. Help the class appreciate what verse 11—"I have no pleasure in the death of the wicked; but that the wicked turn from his way and live"—meant for these depressed people.

Measuring Our Responsibility

Few schools do not have examinations. Some students are scaled and tested and evaluated so often and so thoroughly that they grow weary of it. Yours is a rare class if someone in it never has had an intelligence, achievement or vocation test, or any one of the many tests now on the market. Varied and numerous as these tests are, there still remain great areas of life that are unmeasured. We still have no adequate scales to measure spirituality. We have no accurate yardsticks to measure a person's responsibility. In time we hope these will be available.

When a test on measuring responsibility is formulated, Ezekiel's ideas should have a large place in it. How well do we discharge our duty mentioned in today's lesson, of warning the wicked to turn from their evil ways? Before you can make any headway with this question, however, your class, if it is not asleep, is sure to ask another question, "What right has anyone to tell anyone else that he is wicked?" They might feel, "We have enough to do to watch our own wickedness." For some classes the discussion of this question and statement will fill the hour, yet at the end of the hour no conclusion will have been reached.

If you work for free discussion in your class, be prepared for some straightforward talking, for today's youth, free to express itself, is bound to have its own opinions. Be prepared beforehand with a barrage of questions, for example: Why should we speak to warn the wicked? Why should we not? How should we speak? How do we respond when another warns us? Have we ever had any good results from warning another? Any bad results? Does warning another deepen friendship or create enmity? How does a person's response to such warning indicate his character? Whom should we warn? By whom are we warned?

Iniquities

What are some of the iniquities, transgressions, sins, against which we should warn people? Can you derive from these answers a list of the "iniquities" of classmates and friends? The teacher may have to make out a list for a starter: (1) Telling a falsehood. (2) Cheating in examinations. (3) Handing in homework not your own. (4) Snubbing a classmate or neighbor. (5) Tempting another to steal or lie. (6) Being unwilling to confess your own faults. (7) Being boastful, vainglorious. (8) Belittling another person. (9) Questioning another's motives.

For a full examination of the final list, use the following questions: (1) Have you ever warned a friend against this? (2) If not, should you have done so? (3) If you have, what was his reaction? (4) Would you do it again? (5) If someone warned you against this, how would you react? If someone ever did warn you, how did you react? (6) If your reaction was unfavorable, were you acting as a Christian should?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

The School at Worship

Theme. "God's Children." (Most churches will use on this day the Children's Day program provided by The American Baptist Publication Society. For general suggestions regarding the content and the presentation of the Children's Day program, kindly read the writer's article, "Children's Day—Past and Present," in the May Baptist Leader. The present program of worship is intended for schools whose Children's Day program is scheduled for the hour of morning worship or for another Sunday.)

Prelude. Pianist playing "Holy, Holy, Holy," with Amen. (Tune: "Sanctus," from Gaul's "The Holy City.")

Invocation. "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer. Amen."

Call To Worship. Individual or choral reading of Ps. 100.

Hymn. "Stand Up for Jesus."

Story. It is said that a certain king, upon the completion of a wondrous new road through his kingdom, announced a festal holiday in order that all his subjects might celebrate the event. The king's messengers went everywhere proclaiming that a purse of gold would reward the contestant who best traveled a certain portion of the road.

One man thought the contest would be one of speed, and trained his race horse for the event. Another prepared himself for a foot race. Another prepared a long procession with display and pageantry. When the great day came, the king's guards lined the road, and

ed the achievement of each con-
, regardless of his understanding
contest.
however, were much disturbed by
of rough stones that hindered
progress toward the goal, and
y criticized the king's guards for
to remove the obstacle. Many
ad participated, and the day was
g as the king lamented the failure
of his subjects to win the prize.
denly a youth was brought into
ng's presence. "Here, Your Ma-
" said he, "is a leather purse filled
heavy gold coins, that I found be-
a pile of stones that I removed
the road. I wish it might be re-
to its owner." "Thank you, my
the king replied, "the bag is
I placed it beneath the stones.
he prize others have sought vainly
. You are wise to have learned in
that he travels best who makes the
afer and better for those who fol-
fter him."

tic Response. A chosen youth pre-
g from memory, without announce-
or delay, Mary S. Edgar's brief
"The Upward Road." (Found in
ip section of *Hymns for Creative*
, and other hymnals.)

mn. "Just As I Am, Thine Own To

outh's Prayer. We who are young
thee, Father, for the springtime,
wers and trees, for sky and sea,
usic and books, for hope and love.
e face life's opportunities and de-
s, may we have thee as our com-
n. Use us greatly in thy service.
us a stronger faith in the power
od will. May no race, creed or
e suffer injustice through our
e to study and pray and labor in
behalf. Grant that we may know
world, and conquer it for thee.
n.

scussion. (First read Matt. 19: 13-
When Jesus welcomed the children,
he set a child in the midst and
ed his hearers that only the child-
could possess the Kingdom, when he
ed on staying with the children
his associates felt other matters
more pressing, he went far toward
ing the heart of humanity. The
ion of Jesus means joy, release and
nture for childhood everywhere.

alter Rauschenbusch, many years ago,
e an article entitled, "Is the Baby
th a Dollar?" The parents of a
killed in an accident had sued for
ages. The court had held that, since
baby had no earning capacity and
a source of expense to his parents,
damages could be claimed. Dr.
schenbusch proceeded to show how
are the values created by a baby,
"he earns his keep as he goes
g—and far more," by providing
amusement and recreation, the experience of beauty, the stimulus to acquire knowledge, the urge to plan and save for the future, a demand for marital harmony and a good example, a vital concern to build a better world for tomorrow. He promotes our working capacity, keeps us young, wins new friends for us, and relates us to the stream of human life at a hundred points. How much more is this true of our older children and our young people.

The church needs to follow Jesus by placing "the child in the midst." The church and the parents need to recall that *every* child is God's child, and that *every* child should have the right to his divine heritage and become God's child in the truest sense. We need a new concern to "feed the lambs" the "bread of life," to reach added tens of thousands of boys and girls through Sunday, weekday and vacation church schools. In all who in any way become part of our program of Christian education we shall do well to cultivate a first loyalty to Christ and the church, not merely to an isolated Sunday school department, young people's society, or other group. In our homes we neglect at our peril the constant and intelligent nurture of children in the Christian way. Every child in a Christian home or church ought at twelve years to crave the opportunity to worship in the Temple and to discuss religion with his teachers, both hearing them and asking them questions, for only that child is normal who has found in his Father a true companion, and must be about his Father's business.

Hymn. "O Jesus, Once a Nazareth Boy."

Helpful Hints

B.C.S.A.! The Baptist Church School Advance, fully described in this issue is the most exciting and important news ever brought to the attention of the superintendents of the Sunday schools of the Northern Baptist Convention. The Advance sponsors a basic plan to dispel the "Somber Shadows" of present-day church life. The wise superintendent and board of education will quickly read all available literature, enlist all their Christian education workers, aid the pastor in emphasizing to other church boards and organizations and to the whole constituency the aims of the Advance, enroll the church for co-operation in the Advance, and, with the help of the rich materials provided for the enrollment fee, complete by Rally Week all possible plans for the most ambitious Church School Advance in our generation. You will count it a high privilege to be a co-operating superintendent during the two years of this program!

REPORT THE CONVENTION! The annual Northern Baptist Convention is so truly a transcript of the world-wide activities of our churches that extended reports of Convention happenings should find their way into the heart and mind of every Baptist. Your pastor and other workers, or leaders from some near-by church, can bring to your folk much of the Convention's inspiration and suggestion. Encourage your school to hear the pastor's principal report; ask him, or others who attended the Convention, to report to the church school, or the workers' conference, or the youth department, on the special events, addresses, and conferences of interest to them. Provide opportunity for everyone to study the new and helpful literature that he doubtless has gathered for the church library. All this will help to give your folk a sense of the magnitude, the value, and the fascination of the world fellowship and mission in which they share.

DEDICATION OF CHILDREN. It has become customary in many Baptist churches to dedicate children to the service of God and to pledge their parents to nurture them in the Christian way of life. This ceremony is especially appropriate as part of the Children's Day service. As a rule only children under four years of age, not previously dedicated, are included in the group. Both parents come forward with the child. The pastor will doubtless be happy to co-operate in arranging the ceremony. Pamphlets of suggestions, dedication certificates, and other materials are listed in the annual *Church and Sunday School Builder* of The American Baptist Publication Society.

CLASS MEMORIALS. One of the church's richest opportunities for inspiring its members with religious ideals, for aiding Christian instruction, and for enriching worship, is the use of fine copies of masterpieces of Christian art. Why not provide this opportunity by suggesting that each department's graduating class, or the entire department, give the church (on Children's Day, or Promotion Day, or at Christmas) a simply framed copy of a favorite painting? Such a project appeals to children and young people and relates them helpfully to the church. Many suggestions for suitable pictures will be found in the worship services in these columns, in the pictures reproduced each month inside the front cover of BAPTIST LEADER, and in standard training texts on the work of the various departments. Pupils should select pictures only from approved lists and preferably adapted to their own age group. An unveiling ceremony and a worshipful interpretation might be arranged when a framed picture is to be presented in the church school or in the church worship service.

LESSON 11—JUNE 16

Haggai Urges the Building of God's House

Haggai

Haggai 1: 2-12

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?

5 Now therefore thus said the LORD of hosts; Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

7 Thus said the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith t LORD.

9 Ye looked for much, and, lo, it came to little; and when brought it home, I did blow upon it. Why? saith the LORD hosts. Because of mine house that is waste, and ye run eve man unto his own house.

10 Therefore the heaven over you is stayed from dew, and t earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon t mountains, and upon the corn, and upon the new wine, and up the oil, and upon that which the ground bringeth forth, and up men, and upon cattle, and upon all the labour of the hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son Josedech, the high priest, with all the remnant of the peopl obeyed the voice of the LORD their God, and the words Haggai the prophet, as the LORD their God had sent him, and t people did fear before the LORD.

KEY VERSE: *Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is.—Heb. 10: 24-25*

TO BE READ EACH DAY

June 10. M. Call To Build God's House. Haggai 1: 2-12
June 11. T. The Builders Encouraged. Haggai 2: 1-9
June 12. W. Offerings for the Tabernacle. Exodus 25: 1-9
June 13. T. Dedication of the Temple. 1 Kings 8: 22-28
June 14. F. Keeping God's House in Repair. 2 Chronicles 34: 8-1
June 15. S. Longing for Public Worship. Psalm 84: 1-4
June 16. S. Let Us Go to Church. Psalm 122: 1-9

SCRIPTURE SAYS—

By W. W. Adams

Difficulties and Excuses

A bit of history will indicate something of the difficulties that lay in the way of building God's house.

587 B.C., Jerusalem was captured, the Temple destroyed, the people made captive.

538 B.C., Cyrus, the Persian, captured Babylon. From 536-529 B.C., he was its sole ruler.

536 B.C., Cyrus, tolerant of all religions, issued an edict permitting the Jews to return to Jerusalem (Ezra 1: 1-4). Nearly 50,000 returned (Ezra 2: 64-66).

By 535 B.C., an altar and worship had been re-established in Jerusalem (Ezra 3: 1 ff.), and the foundation of the Temple laid (Ezra 3: 10 ff.).

529 B.C., Cyrus' son, Cambyses, was on the throne; a suicide in 522 B.C.

522 B.C., a usurper, Gomates (Gamuta) ruled seven months.

521-486 B.C., Darius Hystaspis on the throne.

Neighboring Samaritans, a mixture of Jewish and Gentile blood, succeeded in having work on the Temple cease (Ezra, chap. 4). The unfinished house of God thus stood until 520 B.C., the second year of Darius, (see Hag. 1: 1; Ezra 4: 24—5: 1). Under Zerubbabel, the civil ruler, and Jeshua (Joshua), the religious leader (High Priest), work on the Temple was resumed.

The majority of the captive Jews had refused the opportunity offered by Cyrus to return to Jerusalem. Many had lost their faith in God and their love for Palestine. Business interests in Babylon were more attractive than the hardships of a return journey to the ruined city of Jerusalem.

To the remnant back in Jerusalem excuses for not completing God's house came readily. The neighbors were hostile. Money and building materials were scarce or at least difficult to secure. Their own homes and businesses required immediate attention. Haggai's repeated efforts to interest the people in completing the Temple brought the response, "The time is not come, the time that the Lord's house should be built" (vs. 2). Crops were short, business poor—God's house could wait!

Neglect and Chastisement (vss. 3-6)

Haggai met the people's excuse with two arguments. First, their own homes proved where their interests were (vs. 4). The Temple had been destroyed nearly seventy years before. The foundation for a new Temple had been laid for more than fifteen years. Yet God's house still "lay waste," while the people lived in paneled houses, attractive and comfortable. Farming and business suffered no neglect. The people felt none of David's displeasure when he said, "I dwell in an house of cedar, but the ark of Go dwelleth within curtains" (2 Sam. 7: 2)

Secondly, a consideration of their way revealed that what they had used a excuse for not building God's house wa in reality the penalty for neglecting t build the house (vss. 5-6). They ha been warned against disobedience (Deu 28: 15, 38-40; see also Hos. 8: 7). Th husbandman had reaped scanty harvest from his efforts. There was much sow ing but little reaping; food, drink, an clothing did not satisfy; health was im paired (see 2: 15-17; Lev. 26: 26; Hos 4: 10). The laborer's wages soon drie up—not sufficient to meet life's needs.

If one believes in a personal God, on can easily see that many of our present day ills are the result of our absorptio in selfish purposes to the exclusion o concern for God's interests. It has alway been difficult to seek first God's kingdo (Matt. 6: 33).

Commandments and Promises (vss. 7-11)

The prophet then advanced to a ca for action. The commandments wast no words: "Go up to the mountain, an bring wood, and build the house." Th timber could be secured from "the king forest" (Neh. 2: 8) near Jerusalem They would scarcely bring material fro Lebanon, as with the first Temple (Kings 5: 13 ff.).

Three reasons are given as motivatio for this work. God "will take pleasure

house. This alone was sufficient
se (cf. Ps. 132: 13-14), God will
be glorified" in it. From the be-
g God had manifested himself to
ple and glorified his name in the
of worship (Lev. 10: 3; Isa. 56:
now through worship, and even-
through the Messianic reign, he
lorify his name. Again, God will
le to remove the curse from the
and bless them with life and
ness (vss. 9-11). For if the curse
to disobedience and neglect, obe-
will bring God's blessings.
y had vainly "looked for much"
5: 10). The breath of Jehovah
ed even the small harvests (Isa.
. And the cause lay in their neg-
f God's house (vs. 9). That neglect
ht parched, barren fields. (Ponder
11: 17; 28: 23ff.; 1 Kings 8: 35;
Amos 4: 7.) God called forth the
ht upon both land (valley) and
ain. (See 2 Kings 8: 1; Jer. 14:
Mal. 3: 9-11.) Thus, suffering and
y were widespread; involving the
pal crops—grain, wine, oil, and
and cattle and all their work—in
vineyard, and industry.

dience and Blessings (vss. 12-15)

ally, all the remnant (those return-
om captivity, 2: 2; Isa. 10: 21-22;
8: 6) hearkened to the prophet in
it of obedience (Isa. 1: 19) and
fear (Deut. 31: 12-13; Ps. 112: 1).
s change of attitude God responded
his presence (vs. 13), stirring up
eople to work (vs. 14). Read the
nder of Haggai's prophecy. It was
at day when the Temple was com-
and dedicated (Ezra 5: 1—6: 18).
turn to the spirit of Ps. 84: 1-4
accomplish more for our nation
he world than all the economic and
al manipulations of our wisest
rs.

LESSON APPLIED

By Howard K. Williams

rpose. To bring to the members of
class a realization of the importance
e church and of their responsibility
s welfare.

eparation. When you have the Scrip-
passage well in mind, give thought
e work of the church and the part
members of your class should have

e Prophet Haggai

ve hundred and twenty years before
t a prophet preached at least three
ons of which we have short ex-
s; the dates when these sermons
delivered are given (Hag. 1: 1;
2: 10).

his audience were Jews who six-
years before had returned to Jeru-
salem under the leadership of Zerub-babel. In all, fifty thousand of them had returned. They had been shocked to behold the ruins of the old city of Jerusalem and the Temple, for city and Temple had been destroyed half a century before by Nebuchadnezzar. So they set to work with a will, and they hastily built an altar on which to offer their sacrifices of thanksgiving for being home again.

Then they began to build houses for themselves, and they sowed grain and raised sheep to support themselves and their families. That was right, but they made the mistake of forgetting that "man does not live by bread alone." They gradually forgot the altar and the Temple and God.

Haggai, who probably had been born in Jerusalem and as a boy had seen the Temple in its glory; who had spent fifty years in captivity and now was an old man; felt shocked by their indifference, and he told the people what God put it into his heart to say. So we have this short prophecy. Read the two brief chapters for your background.

II. "Not a Good Time"

Did you ever hear any one say this? A few of us sat about a lunch table discussing a city mission project. As usual, the work needing to be done in the city called for more money. "But is this a good time?" someone asked. "Our church is in the midst of a financial campaign. The United Campaign for Charities is under way. A campaign to raise money for a hospital in our neighborhood is on, and we ought to help that." But another said, "We never could find a time that would suit!"

When Satan wants to block something good, he has sense enough not to oppose the idea. He simply says, "Now is not the time. Tomorrow would be better."

In Haggai's day this excuse was used. Thus it is a very old excuse and keen people really should have seen through it long ago.

We say: "Of course it is a good cause, and we intend to help. But we cannot do so just now. This is not a convenient time." Like Felix of old, we are ever waiting for a more convenient season.

A young man said to me: "I won't be able to come to church for a couple of years. I am studying law, and it will take all my time." "You are not going to study law on Sunday, are you?" I asked. "Yes, even on Sundays, so I won't be able to come." So he drifted away from God until a more convenient season—which never came.

"You expect to stop drinking liquor some day, don't you?" I asked a man who was bringing unhappiness upon his home and wrecking his body and his business through drink. "Certainly I do," he replied. But it was never "the right time" for him to stop.

III. God Can Wait!

Oh, no! We would not put it that boldly, but that is really what we mean. "God can wait until we are ready." "I have to make a living, don't I?" "The church won't pay my bills, will it?"

Israel was saying precisely that, by their actions if not in so many words. "It is not time for us to build Jehovah's house!" "But," God says, "when the church is in ruins, is it proper time for you to build fine houses for yourselves?"

A few years ago I called in a home on a fashionable avenue. The house was furnished with the latest furniture, expensive and handsome. The man and wife, young people, had informed the treasurer of their church that they could not afford to contribute. Yes, he believed in the church; sometime he would pay, but not now. It was not a good time to build Jehovah's house. But it was a good time to furnish his own house, luxuriously!

IV. Put the Kingdom First

How short-sighted we are! Why should we ever think we gain anything by neglecting our higher selves? We were divinely created, made for eternity. To eat and drink and play and study are only incidentals. Our relation to God is the essential thing. Jesus said, "Seek ye *first* the kingdom." That means that NOW is the right time. Now is the time to build his Temple in heart and in life. Any person, young or old, is short-sighted who puts anything, even his home, before Christ and the church. No home can long be a real home without Christ and the church.

V. "Consider Your Ways"

This is a good idea. For a moment, "just stand aside and watch yourself go by." It is easy enough to consider the ways of another. But we need to look at ourselves, and to do so as critically and as impartially as possible. Twice this advice is given in this short passage.

"You thought you would take care of yourself; that you would put your own interests first. Well, where has it got you? You have sown seed, but you have had small crops because God has not blessed them. You drink liquor, but the more you drink the more you want to drink and the less you are filled. You are like a bottomless pit! You buy more clothes and yet you still are cold. You earn wages, but you have no idea how to spend them. You are like a man who puts his money into a pocket with a hole in it." Thus the prophet Haggai addresses godless Israel.

And is it not true? But you say, "Do

you then believe that if a man puts his first time and effort and money into Christ's work, he prospers more than the man who doesn't?" "I certainly do." "Well, then, that is a very low reason for being religious!" How sanctimonious the answer! "But I did not say that we should be religious for what we get; but I do say, that other things—such as talent, energy and opportunity—being equal, the person who puts Christ first has more guidance in the use of whatever comes into his hands than the one who does not."

This very day I passed a busy street intersection in our city. On one corner is a saloon. It was just after working hours, and on the pavement were three people under the influence of liquor; they were laborers who probably had worked eight hours that day earning the money to buy the drink. No one who puts Christ and his church first would be such a fool! Consider what you get when you neglect the good life.

"You looked for much and it came to little" (vs. 9). And that is true! You will think of many illustrations.

When you build God's house you are simply using God's material. How can a man be generous with God?

"Naught have I gotten but what
I received."

"Go up to the mountain and bring wood to build my home." Is it my wood or is it God's wood? Is it my money or God's? Is it my strength or did God lend it to me? Is it my brain or did God give me the brains to make a living?

"We but return to Thee, that which is Thine own." The only thing we can give to God is our glad willingness to build for him, to live for him; for every good and perfect gift came from him.

VI. The Builders of God's House

Zerubbabel, Joshua, Haggai and the people got together to build the Temple. Zerubbabel was the civil ruler, Joshua was the high priest, Haggai was the prophet. When civil and religious leaders, with all the people, get together to do the work of the kingdom of God, things worth while will happen. How can we bring this about? Can you think of ways?

They were widening a street in my home city and a large church was on the right-of-way. The officials of the city offered to move the church. It was a massive stone church. The minister told me how they did it. Carefully placing rollers under the building, when all was in readiness, two hundred men, working together under careful supervision, moved it several feet to the new location, and did so without even cracking the walls.

If only we would work together, all of us, under the careful supervision of Jesus!

VIEWPOINT OF YOUTH

By Colena M. Anderson

Reading of the Lesson

The Scripture today can be made more effective by having the words of Jehovah read by someone outside the room while the other words are read by someone within the room. Jehovah speaks with authority, and his words should be recited in that tone.

Review

We are nearing the end of the quarter. In preparation for a rapid review to come two weeks from now, June 30, plan a short review today of the prophets and of their special messages. It might be well to write this review on the board, with a verse from each prophet:

Amos Pleads for Justice—Amos 5: 15.

Hosea Tells of God's Forgiving Love—Hos. 6: 1; 14: 4.

Micah Gives a Vision of Peace—Mic. 4: 3.

Isaiah Comforts an Afflicted People—Isa. 40: 11.

Isaiah Gives God's Invitation—Isa. 55: 6.

Habakkuk Fights through Doubt to Faith—Hab. 2: 4.

Jeremiah Denounces False Prophets—Jer. 23: 32.

Jeremiah Announces a New Covenant—Jer. 31: 33.

Ezekiel Teaches Personal Responsibility—Ezek. 33: 8-9.

Spend a few minutes rapidly and briefly reviewing the application of these messages to the life of today and to the needs of the class.

Haggai

Today's prophet is Haggai, one of the minor prophets. He lived about 520 B.C., and prophesied after the Hebrews had returned from exile. With Zechariah, Haggai exhorted the people to complete the building of the Temple, which they had begun fifteen years after their return from captivity but which they had interrupted for the building of their homes and for work in the fields.

The Recovery of Worship

Excuses. Note the excuses made by people in Haggai's day for not finishing the Temple:

1. It is not yet the time to build (vs. 20).
2. Crops are poor (vs. 6).
3. We need money for food and drink and clothes (vs. 6).
4. We haven't enough money to put by for a rainy day. How then can we have enough to build a Temple (vs. 6)?

How do these excuses compare with excuses of people today? Have you ever heard the above statements made in reply to pleas for pledges, more funds, or building a new church project? What other excuses have you heard?

The Nature of Worship

As the body needs food, so the spirit needs food. Worship should provide the food for the spirit. Consider the "spiritual values" in each of the various phases of worship.

1. *Prayer.* (*a*) What does public prayer do for you? Should it do more? Whose fault is it that it does not? (*b*) What does private prayer do for you? Provide some illustrations of the power of private prayer in the lives of other people. Kagawa of Japan spends long hours in prayer. So does Dr. Schweitzer of Africa. Mme. Chiang Kai-Shek says that her mother, Mme. Soong, often spent hours in the prayer room. Whenever a serious question came up she took it to that room and remained there until she felt she had an answer. Today Mme. Soong's children hold the most responsible positions in China, and the power that was released to the Soong family through their mother's prayers, many believe, is the power that is keeping China undaunted in the face of present-day tribulations.

2. *Fellowship.* Let the class make up a list of reasons for going to church. Write this list on the board, and evaluate the various reasons.

Ask for an expression of opinion on the following statement of Richard C. Cabot: "We ought to go to church because we love it and find through it our chance for service and for refreshment, a renewing of tarnished standards, an outlet for reverence and aspiration."

3. *Confession.* This too is a part of worship. Because of a prejudice against its misuse many Protestants shun it entirely, but no heart can worship in satisfying completion without a full confession to God of all sins, obvious and hidden.

The most valuable part of today's lesson may prove to be the few minutes that you take out from discussion to have each one search his own heart to discover there those sins that need to be confessed to God.

4. *Praise.* This is the flower of worship. When, conscious of the forgiving love of a heavenly Father, we feel our hearts grow full and we need some expression to ease this fulness, we at last know the ecstasy of worship.

Special Assignments

1. Have one of the class interview the chairman of the Every-Member Can-

and without the disclosure of names back some of the excuses offered ot making pledges and for not ac- ng an invitation to join or come to the church. Compare these with el's list of excuses.

Have someone prepare a brief re- of Henry C. Link's *The Return to ion.*

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

School at Worship

eme. "Graduation."

elude. "Pomp and Circumstance," lgar.

ripture. Eph. 6: 10-12, 14-18. (Spok- ith vigor, preferably from memory.)

ymn. "Awake, My Soul, Stretch y Nerve."

cture Meditation. One of the most nating of several stirring Christian masterpieces by Eugene Burnand is e Talents." The keen, but genial, old of the estate has just given the ts to his three trusted servants to t during his absence. His left hand upon the head of his favorite dog, e his right hand is extended in ure as he speaks with friendly coun- to his men. Of the two men nearest the taller, more youthful and alert , who has received five talents, looks master squarely in the face, and is r to be on his way to justify his ter's confidence. The other, who re- ed two talents, is a man of sincerity good character, but lacks the con- nce and leadership apparent in the talent man. Back of these two men man of retiring disposition, whose e of inferiority has been aggravated use he has been entrusted with but talent. His head droops; he scarcely s his master in the face; he is in- dly critical of his "hard" master who ects such service, and resolves to bury talent until the day of reckoning. h man chose joy or doom by his atti- e toward a great opportunity.

raduation is a step toward a great ortunity. So is a new job, a new ndship, a great sorrow, a pressing blem. So is marriage, parenthood, rch membership, citizenship. So is mployment, disappointment, death. may become steps into the larger life we consecrate our talents to the ster.

Hymn. "Take My Life, and Let It Be."

Discussion. When young folk graduate m junior or senior high school, college professional school, they are faced h momentous decisions. Even if grad- ion from one school but leads to ly matriculation in another, the post- graduation days and weeks are significant. The absence of school friends and activities is disturbing. The graduate is suddenly released from the school routine, and his urge to seek change and rest may result in prolonged mental and social stagnation. His quest for even temporary work is often unsuccessful and disheartening, leading him readily into self-pity and cynicism. He begins to lose hope for himself and for the world. Disliking to admit his failure to find the sort of work for which he is fitted, he withdraws from the church and other helpful associations.

Fortunate indeed is the graduate who has had so vital a Christian experience, or has so devout a family or circle of friends, that he promptly finds an outlet in the church and in Christian causes for his abounding energy, trained mind, and desire to be useful. Here is the church's great opportunity to enlist keen new life for wide-visioned Kingdom service, especially if the church itself is willing to grow sympathetic to the needs and the viewpoints of youth. If we really believe that the cause of Jesus Christ has infinitely more reason to command the enthusiastic loyalty of strong men and women than has any national or economic system, we will live our faith so sacrificially and persuasively that our young graduates will thrill to share in that cause.

Whether or not we are recent graduates or students, however, we cannot ignore the message of the Parable of the Talents. *Superior ability must be matched by superior responsibility.* The use to advantage of one's original mental equipment develops new talents. If education, personality, and a favorable environment, are used only for personal advancement or selfish enjoyment, and not for brotherly service to people less fortunately endowed or situated, one but prepares his own judgment: "Thou wicked and slothful servant." Is there any greater tragedy in the church today than the tragedy of unused, and therefore diminishing, talents? And is there greater satisfaction than the visible growth of an earnest worker of modest talent into a personality of wide Christian influence?

The emphasis of the Christian educational world in recent years upon the Christian Quest parallels our thought of the need of continuing growth and of significant forward steps in the Christian life.

Hymn. "Take Us on the Quest of Beauty." The hymn was written to express the "Quest" idea. It is found in *Hymns for Creative Living.* If unfamiliar, it may be presented as a solo or reading.

Prayer. Grant us, Father, that we may forget the things that are behind, and reach forward to the things that are before. Give us an eternal discontent with ourselves, and an eternal faith in thy truth and purpose. May each day record a real advance in thy service. Amen.

Response. Pianist playing one stanza, with Amen, of "Holy Spirit, Truth Divine."

Helpful Hints

LAST CALL FOR ASSEMBLIES! The superb values of the summer assembly as a means of inspiring in youth enthusiasm for the Christian way of life need no reiteration. However, prompt action is required during June if many young people who need the values of an assembly are to be persuaded, and enabled, to share in this rich and delightful experience. If your church has not been represented recently at the assembly, try to send at least two or three delegates together, so that their future efforts to enlist a larger number will not be isolated.

Some young people cannot attend the assembly without financial aid. This aid should be given to them in a way that will cause them no embarrassment. It is not to be thought of as charity, but as a wise investment; one that will pay dividends in the future.

PICNIC VALUES! Amid the joys of the annual picnic, which should be, of course, an all-church picnic, wise leaders will seek to provide the greater joy of worship. If the superintendent speaks in school all year of the presence of God in nature and does not seem conscious of God's presence when radiant nature is at one's finger tips, the school-time references to God are likely to appear artificial and removed from life. A big, happy group should not come to the end of a perfect day of fun and fellowship, and perhaps see a glorious sunset upon the horizon, without suitable expression of gratitude and worship. Why not prepare mimeographed copies of a worship service and of appropriate familiar hymns? Perhaps some youth who speaks well might give from memory some beautiful nature poem, or a soloist present "Trees" (Kilmer-Rasbach), with violin accompaniment. A choir group, or all together, could sing "This Is My Father's World" and "Day Is Dying in the West." A convenient time and place can be found if they are planned for in advance. On picnic days teachers will be alert also to observe the attitudes of children and young folk in their play under natural conditions, and to encourage attitudes of thoughtfulness, fair play, and self-control wherever there is need or opportunity for their exercise. Jesus' teaching was mostly of the "occasional" type; he offered guidance in specific situations as they arose.

LESSON 12—JUNE 23

Malachi Demands Honesty toward God

Malachi

Malachi 3: 7-18

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

16 Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

KEY VERSE: *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the* LORD *of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3: 10*

TO BE READ EACH DAY

June 17. M. Honest Giving. Malachi 3: 7-12
June 18. T. Facing Reality. Malachi 3: 13-18
June 19. W. Honesty in Service. Matthew 6: 19-24
June 20. T. Dishonest Giving. Acts 5: 1-6
June 21. F. False Traditions. Mark 7: 6-13
June 22. S. Making a Man Honest. Luke 19: 1-10
June 23. S. A Picture of an Honest Man. Psalm 15: 1-5

SCRIPTURE SAYS—

By W. W. Adams

Recall the historical background of last week's lesson, and add the following list of events:

516 B.C., the Temple was completed.

458 B.C., Ezra began his reforms in Jerusalem.

445 B.C., Nehemiah began assisting in many reforms. Malachi was contemporaneous with Ezra and Nehemiah.

Announcing Dishonesty (3: 7a)

Malachi boldly announced that the people had not kept the divine ordinances. Their covenant relationship with God called for full obedience to his commandments (Exod. 15: 26; 19: 5-8; Deut. 6: 3). Nor was this disobedience a novelty—it was a characteristic of the people that reached far back into their past (Ps. 81: 11; Jer. 7: 21-26; 16: 11-13; 25: 4-7; Ezek. 2: 3; 20: 5-26). Their disobedience had brought upon them a curse (vs. 9), and judgment was impending (3: 1-5).

Calling for Honesty (vss. 8-12)

God's unchanging heart of love (vs. 6) made repentance and deliverance possible. Repentance toward God would be answered by his return in blessing. This was an oft-repeated call and promise in Israel's history (Isa. 1: 16-17; 31: 6; 55: 7; Jer. 3: 22; Ezek. 18: 31 f.; Zech. 1: 3). Co-operation with God is a necessary condition to receiving his grace.

But the call to repentance was answered by a disclaimer of guilt: "Wherein shall we return?" That is to say, prove that we have disobeyed the ordinances. The prophet was ready. He answered, "You have robbed God." Again they demanded proof. "Wherein have we robbed God?" The answer was in specific terms: "In tithes and offerings." Tithes and offerings were central among the ordinances to which Israel was pledged (Lev. 27: 30 ff.; Num. 18: 21-31). Robbing God was widespread—the whole nation was guilty (vs. 9). Hence, the curse upon the whole land. This likewise was no new experience in Israel (Deut. 28: 15-68; Hag. 1: 5 ff.; Zech. 5: 1-4; Mal. 2: 2).

The heart of this great passage (vss. 10-12) consists of a call to be honest with God and assurances of God's blessings, made contingent upon that honesty. The center of Jewish life was the Temple worship, which was under the management of the priests. Provision for the life of the priests was made in the form of tithes, paid by all the people, and kept in prepared storehouses (Num. 18: 21; Neh. 10: 38 f.; 12: 44). But the tithes were not being paid, and God's work suffered in consequence. "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

Then followed the promises given as motivation to action. God is willing to be tested—willing to be called upon to prove his promises (1 Kings 18: 22 ff.; Isa. 7: 10 ff.). To bring the tithes would indicate a right attitude toward God in all things.

God would meet the test by doing several things. First, sufficient rains would bring a superabundance of crops—there would not be room enough to receive them (see Lev. 25: 18-21; 26: 3-5; Deut. 11: 13-17; 28: 11-12; Ezek. 34: 26). Secondly, the devourer would no longer destroy the fruits of the fields (see Joel 1: 4; 2: 25-27). Thirdly, the vine would hold its fruit until the harvest. Lastly, the chosen people, due to the divine approval manifest in the prosperity in the land, would stand high among the nations (see Isa. 54: 12 f.; 62: 4-5; Zech. 8: 13, 23).

Wrestling with Doubts (vss. 13-15)

The prophet charged the people with having spoken stout words (strong, stubborn words, cf. Exod. 4: 21) against Jehovah. Once more the people asked for proof: "What have we spoken against thee?"

The people had criticized God's ways (vss. 14; 2: 17; Ps. 119: 23). For one thing, they had said that it was vain to

God. Even in worship they had aaterialistic or commercial in their g; they had served God only that urn they might reap prosperity reat power and influence (Jer.). Then, when harvests had been the people had complained God: "What profit is it to keep dinances?" Was this mourning, , genuine or was it external, super- (Ps. 35: 13 f.; 38: 6.) Further- they had said, the proud or ar- people are the fortunate ones. s, the wicked prosper more than ighteous: "We call the proud " (see Ps. 37: 1-7; Ps. 73: 3 ff.). the wicked are built up; they prosperity (Jer. 12: 16). They d's patience, yet go unpunished. criticism against God ran.

ng the Righteous (vss. 16-18)

er the doubters of verses 13-15 be- God-fearers or we have in verse 16 p of people who stand in contrast doubters. At any rate, the right- re assured that they shall triumph ovah.

fear of God rebukes all doubts riticism of God. God hearkened— lways ready to respond to a right e (Jer. 31: 18-20). Nor will God The names of those who fear nd honor him are recorded in the f remembrance (Exod. 32: 32; Ps. 6; Isa. 65: 6). In the day of Je- the coming day of judgment 5; 4: 1 ff.), God will make the us his very own (Exod. 19: 5 f.; 1 2: 9), sparing them as a father his son (Ps. 103: 13), bestowing measure of intimate fellowship, tion, and blessing. Then men will le to discern between the wicked e righteous. For the wicked will rosper as do the righteous (3: 5, s. 1). The complaint that there profit in serving God will have been red by the fulness of divine ap- and blessing.

LESSON APPLIED

By Howard K. Williams

pose. To awaken in the members class a desire to show themselves t in all things toward God and d others.

paration. A thorough familiarity this priceless book—Malachi.

e Sunset Book of the Old Testament

e word "Malachi" means "my mes- r." Nobody knows who he was; a voice, speaking for God and ing a searching message to men, thereby giving us the last book of ld Testament. Israel had returned from captivity to Jerusalem. At first, grateful for their deliverance, the people had built an altar to the Lord. Then engrossed with their own affairs, they had forgotten God. Finally, stirred to action by the prophets, they had completed the Temple. A century had passed. The return, led by Zerubbabel, had been in 536 B.C. Ezra had come to Jerusalem about 458 B.C., and Nehemiah in the year 444 B.C. For full particulars of the time, read the books of Ezra and Nehemiah.

The Book of Malachi opens with a dialogue between the Lord and Israel in which God says to Israel, "I have loved you," and Israel accusingly replies, "Wherein hast thou loved us?" God answers that he has blessed Israel and has shown indignation against Israel's enemies.

Then God accuses Israel, telling the nation how they seemed to like to call him Father, but did not honor him as a son should honor a father. They had offered blind, lame, or sick sacrificial animals on the altar. He shows how people and priest had failed to show him reverence; and in the passage of Scripture assigned, we have a summary of the message of Malachi.

II. The Meanest Man in the World

Who is the meanest man you know or ever heard of? I read in the paper recently of a man who thumbed a ride. A motorist felt sorry for him and took him into his car. After riding a short distance, the man pulled out a revolver and made the motorist drive to a secluded place. There he robbed him of his valuables, put him out of the car, stole the car, and left the motorist far from home. A man who would do that certainly is a despicable character. He not only plays a dirty trick, but he makes it hard for every other man who really needs a lift.

George Eliot, in her book *Romola,* tells of a mean man, Tito. One day Baldassarre saw a poor little waif on the street. He had pity on the boy, and being well-to-do, he took the boy home with him, reared him as his own, until Tito grew in beauty and knowledge and ambition. Then, wishing to forget the past, Tito persuaded his foster-father to sell all his estate, to put his money in precious stones and coin, and together they set out for Florence, Italy. On the way their boat was shipwrecked. Tito landed alone on a beach. At first he tried to find Baldassarre. Then he thought, "Why should I care? He is old and I have the belt with the jewels and coin. This will cut me off completely from the past." For a time his conscience bothered him, but not for long. In Florence, Tito's bearing and wealth and learning caused him to bound into fame and popularity. Then one day in a crowd, he found himself face to face with Baldassarre. Fascinated, they looked into each other's eyes. Baldassarre's face filled with wrath: Tito's, bloodless, with fear of discovery. "Who is this?" asked an officer of Tito. "Some madman, surely," Tito blurted out. What could be meaner than that?

God gave Israel every chance and at last redemption from captivity, yet the people refused to show God a decent respect in the offerings they made to him.

"Will a man rob God?"

Meaner than the man who begs a ride and robs the one who would help him on his way; meaner than Tito to Baldassarre, is the person who steals from God from whom every blessing comes.

III. How Can a Man Rob God?

Israel asked that question. The prophet answers it, "In tithes and in offerings" (vs. 8), and in the way he speaks of God (vss. 13-15).

Tithes. What is a tithe? A tithe is one-tenth. It is an interesting study to go through the Old Testament and note how Abraham paid a tithe to God; how Jacob made a vow at Bethel (Gen. 14: 20) to pay tithes to God. A tithe to God was one-tenth of the income, not one-tenth of what a man had saved. They did not say they gave tithes; they *paid* tithes. Strictly speaking, one does not give what he owes; he *pays* what he owes. The Jews were taught that they owed all to God, and a tithe was the interest they paid on their note to God.

I read a curious article by a minister recently about tithing. In it he said that tithing was not taught in the New Testament. I may answer that really it is taken for granted in the New Testament: "Ye tithe mint and rue and all manner of herbs . . . . these ought ye to have done, and not to leave the other undone" (Luke 11: 42). Do you tithe? Will you try it for six months? A man robs God when he does not tithe (vs. 8).

Offerings. But tithing was not all. They robbed God in their offerings. What is an offering? An offering, in that day, was what they gave to God's service after the tithe was paid. Our loyalty to God is not measured by our tithe (that we are under obligation to pay), but by our offering. The rich gave large gifts, but did not even feel it. The widow gave of her very living. A gift of a thousand dollars may be smaller than one penny in God's sight. David said, "I will not offer to the Lord that which costs me nothing!"

Your words. Can a man rob by his words? He surely can!

"Who steals my purse steals trash; 'tis
something, nothing;

'Twas mine, 'tis his, and has been slave
to thousands;
But he that filches from me my good
name
Robs me of that which not enriches him,
And makes me poor indeed."

So said the immortal Shakespeare. He is a contemptible fellow who runs down another's reputation. But meaner he who runs down God; who tries to ruin God's reputation. Israel did just that. They disobeyed God and failed, and then blamed their failure on God. We disobey God's laws and then blame our consequent troubles on God. We say with a groan, "Look at me. See how good I have been. I have never wronged anyone and what did it get me!" What contemptible things we are when we blame God for our miseries brought on by our own sins!

IV. The Decent Few

But God always has those who have not bowed the knee to Baal. Sometimes, like Elijah, we think that we are alone; that no one else is trying to be good; but God knows that there are "seven thousand" who are true. So it was in Malachi's day. How beautiful and reassuring the sixteenth verse! Then—in the midst of all this robbing—they that stood in awe of Jehovah and loved him, talked together about his love and the sound of their voices was like music to God's ear. In gratitude for their love, God wrote them down in his remembrance. He placed them among his precious possessions, that they should live through all eternity.

Then, when the warfare is ended, we shall easily be able to discern between the loyal and the disloyal. There will be no doubt then.

Let us try to pay our debt to God. Let us make offerings of our best. Let us not steal from God.

V. Seven Questions the People Ask

1. "Wherein hast thou loved us?" (1: 2.)
2. "Wherein have we despised thy name?" (1: 6.)
3. "Wherein have we polluted thee?" (1: 7.)
4. "Wherein have we wearied him?" (2: 17.)
5. "Wherein shall we return?" (3: 7.)
6. "Wherein have we robbed thee?" (3: 8.)
7. "What have we spoken so much against thee?" (3: 13.)

Anyone who will read thoughtfully the answers which Malachi gave to each of these seven questions asked by the people cannot fail to see how powerful were the messages delivered by this prophet, and how very timely they are for our own day.

VIEWPOINT OF YOUTH

By Colena M. Anderson

The Whole Lesson

Although only a portion of Malachi is printed for our text, we should consider the whole book for a broader interpretation of today's topic, "Honesty toward God." Too often the term "honesty" is understood to apply merely to money matters. Important as they are, honesty is equally essential in many other fields.

Ask the class to turn in their Bibles to the Book of Malachi. Note its place in the Bible, compare its significance with the significance attached to all "last words." The class should know also that these verses were written about one hundred years after the Jews had returned from exile in Babylon. The Temple, which Haggai had urged the people to finish, was completed. With its completion the religious zeal that had made it possible died down. People began again to backslide. To them Malachi, whose name means "my messenger," spoke. Malachi emphasized the necessity of honesty.

Honesty toward God

Assign the Scripture references below to different class members to read aloud directly before the discussion of each topic.

1. *Offering the Best to God.* Mal. 1: 6-8. Malachi meant this literally. The priests were making offerings that in the law were not pleasing to God. For our use we must interpret these verses in present-day terms. What does the class think of this interpretation of verses 7 and 8?

"You bring only half of yourselves to this class. You say, 'Wherein have we deceived God?'

"In that you say, 'Oh, it's only a Sunday school class. We don't need to pay attention.' And when you are asked to do something for the church, you forget or think it unimportant and say, 'It is nothing.' Act like this in school and see what your teacher says. Treat your employer like this and see what he does."

2. *Showing Respect toward Sacred Things.* Mal. 1: 11-13. Verse 13 is full of material for discussion. Youth prides itself on being original. Those among today's youth who "snuff" at the church think they are quite modern. Let them ponder over the words, "What a weariness is it!" (vs. 13.) Today's version is: "Church makes me tired. Sunday school is such a bore." There is nothing new about this attitude.

3. *Dealing Justly with One's Brother.* Mal. 1: 10. This is a form of honesty toward God. Jesus implies it in his summary of the law, "Love the Lord . . . . and love thy neighbor. . . . ." If o says he loves God but hates his broth he lies and deals dishonestly with G (1 John 4: 20).

4. *Being Faithful to the Wife of On Youth.* Mal. 2: 13-16. These are straigl forward words on divorce. Do yo teachers, feel equal to tackling this qu tion? A "touchy" problem I know, b if ever the devastation caused by divor is to be stopped, someone must begin do something about it with young peop *before* marriage. Attitudes and se discipline require years for growth.

5. *Paying the Whole Tithe.* Mal. 8-10. There are several ways of deali with this phase of honesty toward Go No class period will be worth the tin spent if the teacher does not have ea member search his own heart in the fa of the question, "How much am I hol ing out on God?" The little boy wh puts a button in the collection pla and spends his Sunday school collecti for candy has appeared in vario "funny stories," but when he grows u and becomes the treasurer of a churc society and appropriates church fun for his own uses, the same people wh smiled at the little boy's tricks a astonished at the treachery of the ma And yet is not the difference betwee these two acts one of quantity and n of quality?

After having examined ourselves, w should consider our church. If possibl call for a report showing the averag contributions per member and the num ber of tithers in the church. This ma be difficult to determine, for many tithe do not announce publicly their tithin Without disclosing names, though, th church treasurer should be able to giv some assistance.

If possible, also estimate the amoun that would come in if all members wer tithers. Think of some projects tha your church has had to abandon for lac of funds, also some the church migh undertake if there were funds enoug Look upon such projects as an expre sion of loyalty and honesty toward Go Help each student to determine h share in the carrying out of thes projects.

Further Topics for Discussion

1. One who doubts God's goodne soon learns to admire evil.
2. Modern robbers of God.
3. Spiritual reciprocity (see Mal. 10, 17-18).
4. The idea of reward as brought o by Malachi.
5. Backsliders in Malachi's time a in ours.
6. Our responsibility as Christi stewards.
7. Tithing in relation to stewardshi Which is the more inclusive?

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

hool at Worship

e. "Christian Marriage."
de. "Home, Sweet Home."
ation. We bless thee, Father, for mes, for the joy of daily com- p with our loved ones, for work lightened by love, for understand- pathy that keeps us going when y is hard, for thy great love that t let us go, for the romance of g adventure in human fellowship. hat we may sanctify our loves for ther in a common love for thee.

onse. Pianist playing the chorus me, Sweet Home," with Amen.
ture. Mark 10: 6-9.
n. "O Love That Wilt Not Let ." (Boyd's *Stories of Hymns for e Living* gives the correct account hymn's origin. George Matheson, Scottish preacher, blind at seven- rote at forty this hymn that made mortal.)
re Meditation. Of the few pictures e that portray happy home life, he most popular is W. L. Taylor's painting, "Home-Keeping Hearts ppiest." (A copy should be dis- if available.) The light of the place in an early colonial home ates the father sitting at ease at of the tall settee, his arm around rly headed little daughter who against him. A lad is stretched the floor, building his castle of The face of a graceful mother t with the glow from the candles the fireplace that she is lighting. "Homing," by Del Riego; or g Home," by Eardley-Wilmot by Charles Willeby).
er Reading. Ask some engaged ly married young woman to read utiful prayer "for all true lovers." *Prayers of the Social Awakening,* schenbusch.
ussion. Without roses and wed- June would not be the same. With- nance and marriage and long years wing comradeship, life would lose eatest charm. Without our con- experience in the home of the r and the power of love, we ly would dare propose that love e the foundation of every human nship.
with one marriage in six ending orce, and many others rendered py by selfish bickering, it is ap- that happy marriage is not a for- circumstance but a sublime ement. Every lasting joy demands ice, though the price is forgotten in the joy. To the marriage ceremony one needs to bring not only personal attractiveness, a bank account, and a measure of compatability, but a truly unselfish love that seeks the other's joy more than one's own, a degree of self-discipline that will keep one serene and generous in the presence of great provocation, a determination to share with one's companion an increasing number of interests and activities, especially those of an uplifting nature, and a will to dedicate one's self to the creation of a better world for tomorrow. These most essential ingredients of a happy marriage may be cultivated, as in no other place, in the Christian church. It is not surprising that divorce is so rare in the case of definitely Christian marriages; human loves become eternal when they are grounded in the love of God.

More than words is required, however, to assure ourselves that our marriage is, or will be, Christian. In a Christian marriage there is no head of the house; it is a co-operative enterprise; there is the frequent experience of vital worship in home and church and nature; there is constant neighborly service for folk in need of ministry or cheer, especially for those not in our circle of friends; there is careful discrimination in the choice of amusement and recreation, of books, music, pictures, movies, and radio programs; there is unfailing kindness, forbearance, and courtesy; there is persistent effort to achieve the Christian ideal in personal life and group relationships. More such marriages exist than one might guess from reading the daily press, and they are the hope of tomorrow. Life's vicissitudes only deepen such comradeship. "No man and woman," said Mark Twain, "really know what perfect love is until they have been married a quarter of a century." They can, if they will, "make home so heavenlike that heaven will be homelike."

Hymn. "O Happy Home, Where Thou Art Loved the Dearest," or "O Perfect Love, All Human Thought Transcending," or "Lord, Who at Cana's Wedding Feast." The hymn might well be sung by a chorus comprising the couples married during the present pastorate, or during the past five years.

Benediction. "The Lord bless thee and keep thee . . . ."

Helpful Hints

SUMMER CLOSING? Ideally, the church school should meet on every Sunday in the year. There is, at best, all too brief an opportunity for Christian education. The fourth quarter's lessons in the Keystone Graded Courses contain so much material of high quality and importance that their omission is most unfortunate. The maintenance of the regular sessions discourages the formation of the habit of neglecting the church school. During the summer, illness and weather do not interfere much with attendance, and various interesting projects can be undertaken more readily than at other seasons, when "school work" and school interests often have right of way.

Facing frankly, however, the reduced attendance in many communities during the two summer months, certain adjustments are possible that do not curtail seriously the school's service. Classes may be combined within a department, with a teacher schedule arranged according to the teachers' convenience, and the graded courses for the summer quarter rotated in the department over a three-year period. Older classes using the uniform lessons may be combined sometimes to good advantage. Special elective courses on the Bible, missions, church history, the Christian home, the liquor problem and Baptist principles, could be offered to a combined youth or adult group as an experiment, looking to further elective courses in the fall. The school and worship periods both may be shortened, and placed at an earlier hour to encourage attendance of folk who wish to spend part of the day out-of-doors.

If a church feels it is necessary to close the school during July and August, the vacation school and other summer activities suggested above will help to bridge the gap from June to September and render a real service. Many pupils may be persuaded to study the summer quarter's course at home with their parents' help, or to read several books on missionary heroes, Christian adventure or personal problems. In any case, the story-papers could be distributed at the public worship service, or even at union services in which the church cooperates. Teachers who are relieved of their usual responsibilities have a splendid opportunity to read some of the neglected BAPTIST LEADER articles and books on methods and enrichment materials that will provide spiritual refreshment and background for the coming year's teaching.

The summer offers certain opportunities for advancing church school interests that are not provided in other seasons. The vacation school, the church picnic, the class picnics and hikes, the summer assemblies, provide especially rich opportunities for friendly, informal, and inspiring contacts of the superintendent and teachers with regular, irregular, and prospective pupils. Special attention to the latter two, getting them acquainted and making them "feel at home," will enlist their interest in current activities and in the fall program. The summertime will bring opportunities for calling in pupils' homes and visiting invalids and folk living at some distance from the church.

LESSON 13—JUNE 30

Jonah: the Outreach of God's Love

Jonah, chapters 3 and 4

Jonah 3: 1-10; 4: 10-11

3: 1 And the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, L neither man nor beast, herd nor flock, taste any thing: let th not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and c mightily unto God: yea, let them turn every one from his e way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn aw from his fierce anger, that we perish not?

10 And God saw their works, that they turned from their e way; and God repented of the evil, that he had said that would do unto them; and he did it not.

4: 10 Then said the LORD, Thou hast had pity on the gour for the which thou hast not laboured, neither madest it gro which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, where are more than sixscore thousand persons that cannot discer between their right hand and their left hand; and also mu cattle?

KEY VERSE: *Salvation is of the Lord.—Jonah 2: 9*

TO BE READ EACH DAY

June 24. M. God's Message to a Pagan City. Jonah 3: 1-4
June 25. T. Mercy for a Penitent People. Jonah 3: 5-10
June 26. W. A Peevish Prophet. Jonah 4: 10-11
June 27. T. A Greater Than Jonah. Luke 11: 29-32
June 28. F. An Open Door to the Gentiles. Acts 11: 17-21
June 29. S. The Righteous Judge of All Peoples. Psalm 96: 1-1
June 30. S. "Go Ye into All the World." Matthew 28: 16-20

SCRIPTURE SAYS—

By W. W. Adams

The value of the Book of Jonah is in no way lessened by the lack of agreement among scholars as to the date of its origin. Some modern scholars date it after the Bible. The traditional view is that both the composition of the book and the events recorded belong to the time of Jeroboam II, who began his reign in 785 B.C.

Jeroboam II was a successful warrior. In spite of his evil ways, he brought Israel great success economically and politically (2 Kings 14: 24-28). This success thrilled the patriotic Jonah.

God's Love in Action (3: 1-4)

From the days of Abram (Gen. 12: 1 ff.), God's love was reaching out toward all nations. That love was to become operative through the chosen people—God's Priest among the nations (Exod. 19: 5 ff.).

When the wickedness of Nineveh came up before Jehovah (Jonah 1: 2), Jehovah's heart was grieved. He undertook to save the people from destruction. He commissioned Jonah to be his spokesman in calling them to repentance. It was Jehovah's desire that they should heed the call.

Jonah, alas, was narrow-minded, selfish, prejudiced, stubborn. Nineveh was a Gentile city, the political enemy and economic rival of Israel. Jonah was willing to cry against the city, to pronounce judgment upon the people, but he did not share God's wish that they repent and thereby avert the calamity (4: 1 ff.).

So God's first effort to save Nineveh failed because of the prophet's bigotry and prejudice (1: 1-3). God's love then had to save the prophet from stubborn rebellion against the divine will (1: 4—2: 10) before that love could again become active toward Nineveh. He promptly obeyed his second call (3: 1 ff.). He was to preach with an urgent cry. (Cf. the call of Jeremiah, Jer. 1: 17, and of Ezekiel, Ezek. 2: 7.)

Nineveh was both great and wicked. It required three days to journey through it. There were more than 100,000 children there (1: 2; 3: 3; 4: 11; Zeph. 2: 13-14; Nah. 3: 1 ff.). Jonah entered one full day's journey into the city; then, out of regard for God's call to him, not out of love for Nineveh, he began to cry: "Yet forty days, and Nineveh shall be overthrown."

God's Love Bears Fruit (3: 4-10)

God was ready to revoke the decree of destruction if the people would give him an opportunity (Jer. 18: 7-10). Jonah's preaching was effective (Matt. 12: 41; Luke 11: 32), for it was the call of divine love.

Note the results of Jonah's preaching in Nineveh.

a) The people believed God, that h would destroy the city.

b) They proclaimed a fast (see als Joel 1: 14; Dan. 9: 3).

c) They put on sackcloth (see als Gen. 37: 34; Esther 4: 1-4; Jer. 6: 26) The fasting and sackcloth were outwar evidences of genuine repentance. This re pentance was general, both small an great shared in it. In this the Ninevite stood in striking contrast to the chose people who usually did not repent s universally.

d) The king became their leader i this turning to God. This part of th story is highly dramatic. Things move rapidly. The king arose from his throne laid aside his royal robe, clothed him self in sackcloth, sat in ashes (suprem manifestation of repentance and sub missiveness, Job 2: 8), conferred with hi council and issued a proclamation. Hi proclamation was comprehensive. Bot people and animals were to enter int complete fasting and to clothe themselve in sackcloth; the people were to pray t God—persistently, earnestly; and the make a complete turn from sin to Go (cf. Isa. 1: 16-17; 55: 6-7; 58: 5-7; Ma 3: 7). This turning, or repentance, wa first *moral*—"turn every one from h evil way"; then *social*—"from the vi lence that is in his hands." These thing were to be done in the hope that Go would revoke the decree of destructio "If we repent, God may repent of h

e anger toward us" (3:9; cf. Joel).

ie fruits of love in the lives of the le were answered by mercy in the t of God. God saw the people's re- ance, manifested in their works ing, sackcloth, moral and social ms) and he in turn revoked the an- cement made through Jonah that veh would fall in forty days. Ponder s willingness to order his ways to account of our repentance (Exod. 12 ff.; 1 Kings 21:27-29; Jer. 18: Amos 7:1-6).

I's Love Justified (4:1-11)

4:1-9, we have the record of a cher disappointed because his ching had met with success! God's had borne rich fruit, but God had ustify his love to his prophet. This done by means of an object lesson the gourd.

4:10-11, God drives the lesson e. Jonah was broken-hearted because vine had perished so soon. And, ngely enough, he had been angry use Nineveh had *not* perished! Yet vine had cost Jonah nothing and was small moment. If Jonah could sor- so over the parched gourd, should God rejoice (and the prophet also) he salvation of Nineveh—a mighty with more than 100,000 children much cattle? God's love embraces is creation. He delights in showing y to all; he is loathe to exercise his r. Did Jonah learn his lesson? Have earned it? Read Ps. 36:6; Ps. 96: ; Matt. 28:16-20; John 3:16; Acts 17-21; 1 Tim. 2:1 ff.

LESSON APPLIED

By Howard K. Williams

urpose. To show that God loves you everybody else; that he will forgive if you will repent, and everybody too, if they will repent.

reparation. Forget all you ever heard ut Jonah, and sit down and read the e book for yourself! What does the k say to you?

ntroducing Jonah

f you were to ask the members of r Sunday school class to write an y on Jonah, what do you suppose would say of him? What would you about this prophet? I presume no k in the Bible has been so misused the Book of Jonah; yet I think no k in the Old Testament is loftier in teaching than this book. You can- properly teach this lesson without a knowledge of Jonah and a thought- reading of the entire book.

onah ben-Amittai was a native of a e village in Galilee. Being a Jew and living amid the Jewish narrowness of his day, he had the idea that Jehovah was a tribal God, interested only in the Jewish race. Salvation meant the salvation of Israel. Jonah must have been a man of parts, for we find him in the court, chaplain to Jeroboam II, the most brilliant monarch of the Jews since the days of Solomon.

Perhaps, because he was born and lived during childhood among the hills, he thought a little more freely than others. He was a student. He knew something of the enemy nations of Israel. He was probably interested in the history of Egypt and Assyria, which countries figured so largely in his day. Among the cities of Assyria he heard much of Nineveh; how populous! how magnificent! how wicked! Who was the God of Nineveh? Did they have a God like the God of Israel? Or could it be that Jehovah might be interested in Nineveh? Hardly! And yet it was possible. The thought germinated and grew inside of him, until one day he heard the voice of his Jehovah saying, "Jonah ben-Amittai, go to Nineveh!"

Now Jonah did not want to go to Nineveh, nor to any other place for that matter. He was comfortably fixed where he was, honored, listened to by the king and his courtiers, and with leisure for study. Like ourselves, he did not want to be disturbed. He tried to stop thinking of Nineveh, but he could not. The voice within was persistent. Well, he wouldn't go! He would get rid of that voice. Perhaps Jehovah's government *did* extend to Assyria, though that did not seem possible to Jonah; yet certainly there was some place he could go to get away from God! Ah! He had it! The sea! Jehovah had nothing to do with the sea. Was not the sea the work of the devil, or at least of some foreign god? He would go to sea. So Jonah determined on a sea voyage, the longest he could take—to Spain. He went down and paid his fare to get away from God. How high that fare proved to be!

Then came storm, such a storm as filled even the sailors' hearts with fear and drove them to their knees in prayer to their various gods. Such a storm could come only from the anger of some god. Someone on board had offended his god. Come, confess! Who was it? No one! Then they came upon a man overcome with sea-sickness, one who had found a moment of rest in sleep. They woke up Jonah. "Who are you?" "I am a preacher. It is my fault. God told me to do something, and I thought I could run away from him. Now I perceive that Jehovah is God of the sea also." What a discovery for Jonah!

"Here you go!" they said, and they threw him overboard. "Now God had prepared a great fish." It swallowed Jonah and cast him on a foreign shore. "Now will you go to Nineveh?" asks Jehovah, and Jonah goes, preaches, and to his surprise, finds that Nineveh repents. So he learns that God will forgive foreigners if they repent. Jehovah tells Jonah why (4:9-11).

II. Can a Person Run Away from God?

If God is local, we can get away from him. If he is universal, we cannot. One of the great teachings of this book is that God is everywhere. The Jews of Jonah's day did not believe this. All about them were people who believed in the gods of the hills and the gods of the valleys and the gods of the nations. (See 1 Kings 20:23.) Jonah learned that even the hated sea belonged to God (1:9, 12), and that from the depths of the sea, God could hear his prayer (2:1-9). This Book of Jonah reaches great heights when it teaches this lesson. Do *you* believe that God is everywhere?

A young lady, having some difficulty in her home, dressed in a water-proof garment and rushed out into the stormy night that she might not say anything unkind in her anger, and that she might find God. As she walked in the rain, she remembered a sentence her minister had spoken, "God is here and here and here!" "Yes," she thought, "he is here in the storm. He is also in my home. I shall go back and find him there." Like Jonah, she realized God is everywhere. Find God where you are.

You know Tennyson's beautiful lines in *Enoch Arden,* spoken by Enoch as he parts from Annie on his perilous voyage to China:

"Or, if you fear,
Cast all your cares on God: that anchor holds!
Is He not yonder in those uttermost
Parts of the morning? If I flee to these,
Can I go from Him? The sea is His:
The sea is His: He made it."

The atheist says, "God is no-where." The Christian says, "God is now-here." Just the replacement of one letter. Yet how different the meaning! Even so in life. What a difference in a person when he acts as though God were *no-where* and when he acts always on the belief that God is *now-here!*

You cannot get away from God!

III. God Cares for Everybody

I heard a missionary from China say, "God knows the Chinese, even if they do not know him." Jonah learned that God knew the Ninevites and cared for them, even if they did not know him. Since this be so, several things follow. Here are some. You think of others.

If God cares, why do men want to get away from him? Why did the prodigal

want to leave his home? He wanted to be free to sin. Anyone who tries to get away from God will have an experience similar to the prodigal's (Luke, chap. 15). He will learn that getting away from God makes a mess of life. The happiest person in all the world is the person who consciously lives in the will of God.

"He walks with me and He talks with me" and He is our safety, our success, and our joy. Do you practice the presence of Jesus? Can you cite examples of those who have?

People want to get away from God, because they want to get away from duty. Jonah did. Sin separates from the sense of God's presence. Some do not like to talk with God, to feel him near, to be guided by him; they do not like to go to church. They dislike these things because they are made uncomfortable by them. Such people are modern Jonahs. They are trying to escape what they know is their duty.

When you know God's love, you will not want to get away from him. The crowds left Jesus because they did not understand him. "Will ye also go way?" Jesus asked. His love reaches out to redeem you, as it did to Nineveh! More than Jonah cared for the gourd, God cares for the sinner (3: 9-11). God made us. We belong to him. We find fulfilment only in him.

IV. Do You Believe a Whale Swallowed Jonah?

Someone will ask you that question. In fact, you will have it asked by several people with different intonations and insinuations. "Are you *dumb* enough to believe it?" "Are you *heretic* enough *not* to believe it?" But after all, this is not the real miracle of the book. The real miracle of the book is the repentance of Nineveh. Imagine one prophet preaching three days in New York and converting all the citizens! Imagine that in any city or town or country!

Note that the story has no mention of a whale. What it says is, "The Lord had prepared a great fish." Does any one doubt that God who made fish in the first place could make any kind of fish he wanted? Personally, I find no difficulty in believing the story literally.

There are good Christians who believe differently. Some will call attention to Jesus' words (Matt. 12: 39-41) which seem clearly to indicate belief that Jesus accepted the miracle of the great fish as a fact. But others will say it is a literary allusion, as we would say, "As Hamlet saw the ghost of his father."

In either case, the fact remains—that Jonah learned the universal presence and love of God. The gospel invitation, as given by our Lord, is "Him that cometh to me I will in no wise cast out."

V. Jonah Paid the Fare

I do not know how much the fare was, but it must have been a good price, for it was a long voyage Jonah contemplated; and this voyage that Jonah undertook, this voyage to get away from God, proved even longer than he had anticipated.

Everybody pays a high fare when he tries to get away from God. Broken lives, broken hearts, broken homes, broken nations! This world is broken up, because people are paying so much to get away from God. We cannot even think of the millions of dollars war is costing just to get away from God. How high the price for liquor, for greed, for selfishness, just to get away from God!

"Fare, please!" the conductor cries as he comes along. And we have to pay it. Don't think sin is free. It costs more to get away from God than to get to God. No sacrifice for him is as big a price as the fare we pay to sin.

VIEWPOINT OF YOUTH

By Colena M. Anderson

Review

Today's lesson is the last in the series on "Messages from the Prophets." We should not close the quarter without a review of these messages. To the list given in this column on June 16, add:

Haggai Urges the Building of God's House. Hag. 1: 7-8.

Malachi Demands Honesty Toward God. Mal. 3: 10.

Spend a few moments going over the list and asking for comments. If your class is small, each member should have an opportunity to express himself on the question: "Which one of these messages has been most helpful to you?" If the class is large, only a few members, of course, will have an opportunity to answer.

The Book of Jonah

Today again we find printed in the lesson leaflet only a portion of the Scripture. The Book of Jonah is so short that it might be read in its entirety, not verse by verse around the class, but all of it by someone who reads well and appreciates the spiritual values in it.

Do not allow discussion about the "great fish" to overshadow the message of the outreach of God's love, one of the most wonderful messages of the Old Testament. The blindness to this message resulting from the controversy over the "fish" can be demonstrated by asking each member, before the reading of the book, to give his immediate reaction to the name "Jonah." The teacher might say, "We're beginning class today with a little game. After a moment's silence I am going to say a name. I want each of you to speak out loud the first word that comes to your mind in connection with that name. Ready? . . . . Jonah!"

List responses on the board indicating the number of times each response was given by different individuals. This should provide a good introduction for the reading of the book. The teacher can remark on how many hearers have associated "fish" or "whale" with the name of Jonah, then continue: "But there is much more to the Book of Jonah than a whale. Listen while the book is read and be prepared to answer the question: 'What is the most important message for you in these words?'"

This is in line, you see, with the review suggested above and will complete that review.

Messages from the Book of Jonah

The topic recommended for young people and adults in connection with the lesson is "The Wideness of God's Mercy." In answer to the above question, however, other topics may be suggested as containing the most important message from Jonah, for example: Jonah's Repentance and Courage, Nineveh's Repentance and Redemption, Jonah's Refusal and Punishment, Jonah's Loss of Face (Jonah 3: 4; 4: 1-3), Jonah's Anger (4: 1, 4, 9), God's Forgiving Love (4: 10-11).

Symbolism

The record of Jonah is so simple a child can understand it. God asked a man to go to a great city, Nineveh, to tell the people there that they should repent of their wickedness. The man hated the Ninevites and did not want to go. He embarked instead for Tarshish (Spain). A storm came up. . . . .

Have one of the class finish the account in terms as simple as the above. When it has been completed, ask the class to point out the lesson and the symbolism behind the series of events. Out of the following let the class select the statement that seems best to sum up the lesson:

1. God does not wish men to travel by boat.
2. God performs miracles when he desires to teach men a lesson.
3. No one ever can get completely beyond the reach of God's love.
4. The right way to decide things is by lot.
5. Obedience brings reward.

In Anticipation of Jesus

The last two verses of our lesson text remind us of the, "Ye have heard that it was said . . . . but I say unto you . . . ." verses in Matt. 5: 27-44. They also remind us of Jesus' words about the clothing of the fowls of the air and the lilies

the field (Matt. 6: 26-29) with the y searching and comforting question t follows: "Wherefore if God so clothe grass of the field . . . . shall he not ch more clothe you, O ye of little th?"

See also Matt. 10: 31.

ther Topics for Discussion

1. Using the experience of Jonah as example, enlarge upon:
   a) "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15: 22).
   b) Ps. 139: 7-10.
   c) The wideness of God's mercy.
   d) The kindness of God.
2. From the Scripture verses, describe nah. Which of the following adjectives ted him best before the storm, and ter the storm?

humble	defiant
arrogant	grateful
timid	resentful
brave	indignant
reverent	appreciative
obedient	

3. Compare Jonah 4: 11 with Matt. 8: 14.
4. Look up Francis Thompson's poem, "The Hound of Heaven." Compare the ought of God as a pursuer of man's ul, with the truth revealed in the ook of Jonah that man never can cape God's love.

HELPS FOR THE SUPERINTENDENT

By L. Earl Jackson

he School at Worship

Theme. "Love's Outreach."

Prelude. Pianist playing two stanzas, nd Amen, of "Fling Out the Banner! et It Float."

Call To Worship. Let the peoples raise thee, O God; let all the peoples raise thee. Let the nations be glad and ing for joy. Jesus said: "Other sheep have which are not of this fold; them lso I must bring, that there may be one old and one shepherd. They shall come rom the east and west, and from the orth and south, and shall sit down in he kingdom of God. Go ye, therefore, nd make disciples of all nations."

Hymn. "Fling Out the Banner! Let It Float."

Prayer Hymn. Read as a prayer tanzas 1, 2, and 5, of Professor Tweedy's ecent hymn classic, "Eternal God, Whose Power Upholds." It occurs in *Hymns for Creative Living.*

Story. The outreach of Christian love is remarkably illustrated in a story of Henry M. Stanley's visit to Uganda while exploring the sources of the Nile and Congo. King Mtesa had talked with Arab traders about Mohammedanism, and now insisted that Stanley tell him of the white man's God. As Stanley recounted the story of Jesus and of the tragedy of Calvary, the king and his people were deeply stirred, and sought to retain Stanley as teacher and religious leader. Stanley felt this to be impossible, but sent a letter to General Gordon at Khartoum. "King Mtesa of Uganda," he wrote, "has been asking me about the white man's God. . . . . Oh, that some practical missionary would come here, one who can cure their diseases, build dwellings, teach farming, and turn his hand to anything. . . . . He would become the savior of Africa. . . . . Where is there in all the pagan world a more promising field for a mission? Here, gentlemen, is your opportunity! The people upon the shores of the Nyanza call upon you."

A Belgian officer, who took the letter, was killed beside the Nile as he journeyed back to his general. The letter, found in his boot, finally was taken to Gordon. Seven months after it was written, the letter was printed in the London *Daily Telegraph* and the New York *Herald.* It stirred the imagination of the Christian world. A month later a Scotch engineer in Berlin read it in a month-old London paper, and turned from a career of promise to become immortal as "MacKay of Uganda." Other workers followed. Today human sacrifice and torture, slavery, paganism, superstition, have given way to colleges, cathedrals, and Christian schools. "There's a wideness in God's mercy like the wideness of the sea."

Hymn. "In Christ There Is No East or West."

Discussion. When the Jews returned from the Captivity in 537 B.C. to rebuild Jerusalem and the national heritage, they became very jealous of the half-breed folk who occupied their homeland. The children, left behind with the aged when the able-bodied had been transported to Babylon in 586, had grown to maturity, intermarried with neighboring tribes, and developed a diluted religion and culture. Pure-blooded Jews treated them as aliens, and demanded that all ties with the "foreigners" (even marital ties of long standing) be dissolved! In hot protest against this Jewish nationalism a great soul wrote the account of Jonah's experiences, "the world's first missionary tract."

A prophet named Jonah, requested by God to go eastward to the capital of Assyria to warn the citizens of impending doom, deliberately boards a ship for Tarshish in the opposite direction, hoping to escape God's jurisdiction. Jehovah, however, is God of the sea and the wind also, and endangers the ship's safety until the guilty prophet confesses his fault and offers his life to win from God the lives of the terror-stricken crew. Cast into the sea, Jonah is housed in a great fish for three days and then cast upon the shore. Still reluctant, he goes to Nineveh and delivers his message to the people. The people repent with fasting and prayer, and God averts their doom. Jonah is peeved at the result, and is angry, too, because a gourd plant that has provided him shade withers. Yet he would have rejoiced over the destruction of Nineveh. But God appeals to his humanity: "Should not I have pity on Nineveh, that great city, wherein are more than a hundred and twenty thousand infants, that cannot distinguish between their right hand and their left?"

Israel, like Jonah, had been expected to give to all men the truth of God, but she had taken the opposite and selfish course. Sent into exile, as Jonah had been exiled within the great fish, Israel had failed, as did Jonah, to accept the divine will. She did not wish to see any "foreigners" released from suffering and doom; she preferred to be self-righteously exclusive and nationalistic, looking out for herself. But "the love of God is broader than the measure of man's mind."

Prayer. Grant, our Father, that we may not be disobedient to the heavenly vision. May there be for us "no alien race, no foreign shore, no child unsought, unknown. Oh, send us forth, thy prophets true, to make all lands thine own." Teach us to admit no enmity toward any class, race or nation, and daily to practice overcoming evil with good, atoning for our share of our collective guilt by sacrificial devotion to missions and brotherhood. Amen.

Response. Pianist playing softly one stanza, and Amen, of "In Christ There Is No East or West."

Helpful Hints

Children's division leaders need the *Guide for the Children's Division of the Local Church, Appreciating and Memorizing Scripture and Hymns,* and Sarah Green's manual, *The Church Promotes Its Children.* Youth division leaders will be interested in the new First Series courses, *Teaching Intermediates* and *Teaching Seniors;* also Clarence W. Cranford's *Devotional Life of Young People,* and *An Old Fight in a New Arena,* by Paul C. Carter and Kenneth L. Cober. Adult leaders will welcome an excellent manual on adult-youth relationships, *Getting Along Together,* by Dr. and Mrs. Percy R. Hayward; and *The Old Testament: An Introductory Study,* by Wallace and Irwin. All these items may be ordered from The American Baptist Publication Society.

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OF INTEREST TO BAPTISTS

■ Vacation church schools of Cincinnati, Ohio, expect an enrollment of more than four thousand this summer, the twenty-fifth season in which they have been conducted by the Council of Churches and the former Federation of Churches. There has been a steady increase in the number of schools, with twenty-nine in 1937, thirty-two in 1938 and forty-two last year. This year's total is expected to be still higher. The schools will open June 24, a week after the close of the public schools. During the week preceding, a laboratory school will be conducted by the council to demonstrate teaching methods, class programs, recreation and handwork.

■ A fine move toward interracial understanding and fellowship was the All-Baptist training conference held in April at the Mt. Zion Baptist Church in Indianapolis, Indiana. Ministers and other leaders from the fifty-nine Negro and thirty-three white churches participated. A feature of the institute was a period each evening devoted to the appreciation of music, with interpretations of spirituals, church hymns, gospel songs, jubilees and anthems. Several church choirs assisted.

■ Protestant churches in and around Boston rallied to the challenge of the Boston Area Council of Churches to maintain attendance after Easter through the six weeks to Pentecost. The churches carried out their own programs with the assistance and the encouragement of the council.

■ Bertha Rachel Palmer will be the instructor for two courses in alcohol education this summer, sponsored by the International Council of Religious Education. A short course of twenty lessons, two periods each day, will be given for public and church school teachers, ministers and church leaders, at Winona Lake, Indiana, July 1-12. The registration fee of five dollars includes a discount at assembly hotels. The second course will be thirty hours long, at Chautauqua, New York, from July 15 to August 3. Information may be obtained by writing to Winona Lake Assembly or the Chautauqua Institution, respectively.

■ "Christ Victorious" was the theme of the two-day meeting of the Illinois Baptist Youth Congress at Joliet Township High School, April 27 and 28. Among the speakers were the Rev. L. B. Moseley, Madison, Wisconsin; Dr. G. Pitt Beers, of The American Baptist Home Mission Society; Dr. Joseph Cooper, field secretary of the Northern Baptist Convention, and other prominent Baptists. More than thirty-five churches from Chicago and the suburbs were represented among the one thousand delegates.

■ The Rev. Silas C. Huntington, Indianapolis, Indiana, has resigned as director of finances of the Indiana Baptist Board of Promotion, after serving in that capacity for twenty-eight years. The resignation will take effect at the annual session of the Indiana Baptist Convention, Washington, Indiana, October 10-12. Mr. Huntington directed the raising of close to $1,500,000 during his incumbency.

■ The Japanese war in China has resulted in a remarkable turn of Japanese people to Christianity, according to the Rev. A. K. Reischauer, executive secretary of the Women's Christian College at Tokyo.

"An unprecedented rise in church membership since the occupation of China has proven their hunger for spiritual values," he said. "There can be no doubt of the yearning for peace among the common people of Japan and China."

■ "The Ministry in Modern Life" was the theme of the annual conference of Indiana Baptist ministers when they met at Franklin College, April 1-3. Dr. Earl F. Adams, general director of promotion for the Northern Baptist Convention, spoke twice.

■ Mrs. Edith Graham Mayo, widow of Dr. Charles H. Mayo, of the Mayo Clinic, Rochester, Minn., has been selected as the "American Mother of 1940." The American Mothers' Committee of the Golden Rule Foundation made the choice. Mrs. Mayo has eight children of her own and an adopted son and daughter.

■ "Youth Training To Serve" will be the theme of the 1940 Officers' Training Clinic of the Pennsylvania Young People's Union, to be held June 28-30 at Bucknell University, Lewisburg, Pa.

■ The annual convention of the Indiana State B.Y.P.U. was held in Indianapolis, May 3-5. Albert Dell, president, was in charge of arrangements.

■ Ellis Island, entry point for millions of immigrants driven out of Europe by wars and persecutions, celebrated its fiftieth anniversary as an immigration center recently. Baptists of New York City have been active for many years in ministering to the immigrants, and are responsible for the Sunday services for one or two months out of every year.

■ All departments and organizations of the First Baptist Church of Denver joined on April 17 in a dramatic presentation of their work. Motion and still pictures, music, statistical tables and graphs all helped to set forth the work being done.

ristian Education—A Strategy for ng a New America" is the theme eries of Wednesday noon broad- by Dr. Luther Wesley Smith over tional Broadcasting Company dur- ne and July. Invite your congre- and members of your church to tune in on WEAF over the Network, 12: 30 to 12: 45, Eastern ht Saving Time.

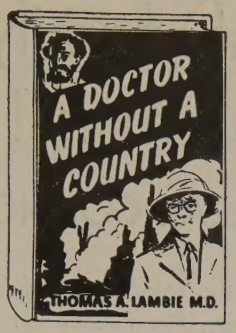
things have been happening in aptist story-paper, *Young People.* May 12 issue, expanded to twelve included the book-length story . Gordon S. Seagrave's work in as a medical missionary, *Waste- Surgery.* The May 26 issue con- the second of the new "Youth cus" series, with this "photo-tale e month" being called "They ed Their Course." It is the story young people's society that laid and followed—an unusual program. ext of the photo-tales will tell the of a Christian "night club"—a sponsored by a group of Christian essmen in order to drive the tap- out of business. You'll find it in ne 23 issue of *Young People.*

e seven free manuals issued by the C. Council on Christian Education, material for church work with the age groups, have been revised and edition issued this spring. They ow available for general distribu- While there is no manual dealing cally with leadership education es, each of these manuals contains help for those teaching such es. Every leader should have a of the manual prepared for his ic age group.

ss Erna Wells, director of chil- s work for West Virginia since retired from that position on 30 of this year. She took with her st wishes of all of her many friends e Kingdom work.

r nine years director of city mis- work for the Ohio State Convention, . H. Dutton retired from that posi- April 30. His work in Ohio was rted almost entirely by The Amer- Baptist Home Mission Society. Dutton plans to reside, with Dutton, near the home of their ter, in Woodbury, N. J. After a months of rest, Dr. Dutton will be able for interim pastorates.

iladelphia's Tasker Street Baptist regation is waiting eagerly for the letion of its new building, ground which was broken April 21. The ture will be of the most modern n, with a front window measuring e by twenty feet with the figure of t blasted in glass brick. The Rev. y T. McCrary is pastor.



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■ Dr. Charles F. Banning, pastor o First Baptist Church of Columbus, will bring to Atlantic City the in tion from his home city for the Nort Baptist Convention to hold its 1942 ing there. Baptist representatives the Chamber of Commerce of Colu already have worked out a satisfa budget arrangement, they report. Co bus has an auditorium seating six sand people, within five minutes wa the six leading hotels.

■ The Kansas Baptist Convention called Howard Haworth, of that stat Director of Christian Education. H gan work May 1. Mr. Haworth uated this spring from Louisville nary with the degree of Th.M.

■ Crozer Theological Seminary, Che Pa., was host to its tenth annual Pas Conference on Monday, Tuesday Wednesday, April 15-17, this year. theme of the conference was Church in the Present Crisis," speakers included Miss Alice Han Dr. James H. Franklin, president o seminary; Dr. Roswell P. Barnes; fessor Douglas C. Macintosh; Dr. O M. Butterfield; Dr. Oscar F. B welder.

■ Mrs. Honoré Willsie Morrow, far author and widow of publisher Wil Morrow, died at New Haven, C April 12. Mrs. Morrow was the au of *Splendor of God*, well-known fic ized biography of Adoniram Judso well as some twenty additional nove

■ The Lorimer Baptist Church, cago, Illinois, celebrated its fiftieth niversary on April 20, with a prog of special events, including a pag and several addresses. The chu whose pastor is the Rev. I. Cedric P son, has a membership of eight hun and a church school of seven hun The Lorimer church has purchased for a new building, since it has outg its present quarters.

■ Leading Baptist pacifists will di plans for a national Baptist Pacifist lowship at a breakfast scheduled some morning during the Atlantic convention meetings.

■ Seventy per cent of the local chu in the United States are in commu of less than 2,500 population.

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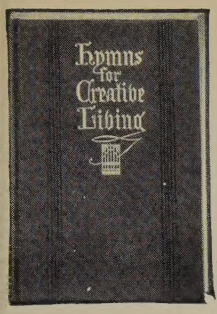

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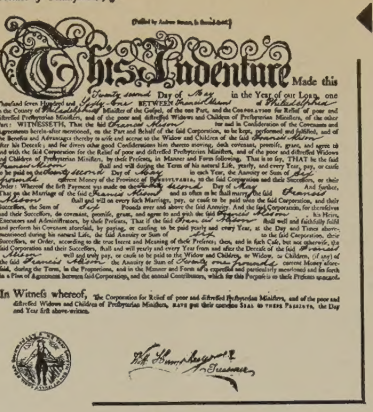

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This Indenture Made this ... Day of ... in the Year of our Lord, one ... BETWEEN ... of Philadelphia ... and ... by their ... Minister of the Gospel, of the one Part, and the CORPORATION for Relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian Ministers, of the other Part: WITNESSETH, That the said ... for and in Consideration of the Covenants and Agreements hereto after mentioned, on the Part and Behalf of the said Corporation, to be kept, performed and fulfilled, and of the Benefits and Advantages thereby to arise and accrue to the Widow and Children of the said ... after his Decease; and the divers other good Considerations him thereto moving, doth covenant, promise, grant, and agree to and with the said Corporation for the Relief of poor and distressed Presbyterian Ministers, and of the poor and distressed Widows and Children of Presbyterian Ministers, by their Proctors, in Manner and Form following. That is to say, THAT he the said ... shall and will during the Term of his natural Life, yearly, and every Year, pay, or cause to be paid to the ... Day of ... in each Year, the Annuity or Sum of ... current Money of the Province of Pennsylvania, to the said Corporation and their Successors, or their Order: Whereof the first Payment to be made on the ... Day of ... And further, That in the Marriage of the said ... and as often as he shall marry the said ... shall pay, or cause to be paid unto the said Corporation, and their Successors, the Sum of ... Pounds over and above the said Annuity. And the said Corporation, for themselves and their Successors, do covenant, promise, grant, and agree to and with the said ... his Heirs, Executors and Administrators, by their Proctors, That if the said ... shall well and faithfully fulfil and perform his Covenants aforesaid, by paying, or causing to be paid yearly and every Year, at the Day and Times above-mentioned during his natural Life, the said Annuity or Sum of ... to the said Corporation, their Successors, or Order, according to the true Intent and Meaning of their Proctors then, and in such Case, but not otherwise, the said Corporation and their Successors, shall and will yearly and every Year from and after the Decease of the said ... well and truly pay, or cause to be paid to the Widow and Children, or Widow, or Children, of any of the said ... the Annuity or Sum of ... current Money aforesaid, during the Term, in the Proportions, and in the Manner and Form as is expressed and particularly mentioned and set forth in a Plan of Agreement between said Corporation, and the annual Contributors, which for this Purpose is on their Proctors assigned.

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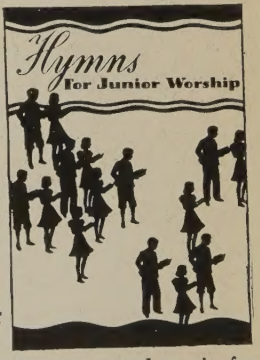

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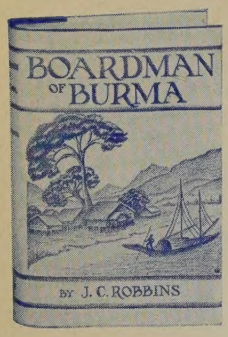

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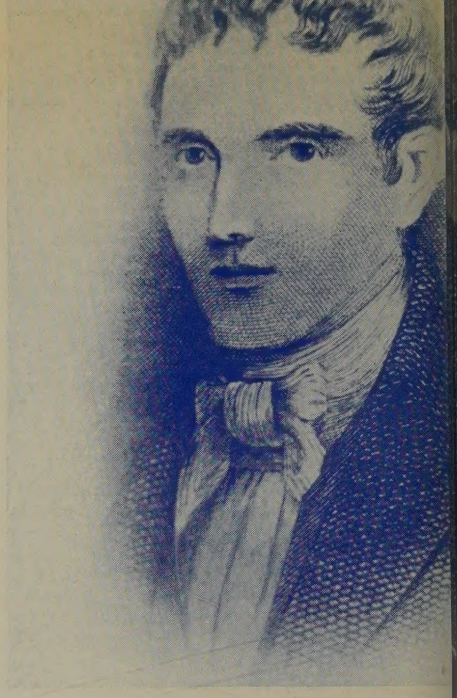

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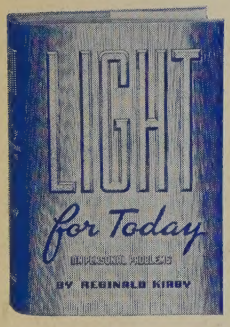

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